

THE BETTER WAY

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THE BETTER WAY.

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DR. WILLIS AND HARVARD COLLEGE.

Discourse by Dr. F. L. H. Willis, Delivered at Adelphi Hall, Before the First Society of Spiritualists, Sunday Evening, May 19, 1889.

(Specially Reported for The Better Way.)

(CONCLUDED.)

It was then late in the evening and I had to go to my room. It was midnight when I reached there. I prepared to retire, and, as I extinguished the light in my study, I exclaimed audibly, "Take me, oh ye powers, whatever ye are, and do with me as ye will." I felt that the struggle was over, and as I turned toward the door of my bedroom, I saw in the darkness a wonderful sort of phosphorescent light, just about the size and shape of a hen's egg, floating in mid atmosphere. It began to expand, it rayed out and around and in that space I saw the bust of the most beautiful being that I ever beheld. She spoke in tones as natural as any of mine that fall upon your ear at the present moment, and as human—and she declared herself to be my mother, the mother who died in giving me birth when twenty years old, the beautiful being I had longed for all my life. Many and many a time had I gone to my bed and wet my pillow with tears because I could not receive the mother's love which I saw freely bestowed upon other children. She told me that through my childhood she had been near me and longed to convince me of her presence, but that the time had not arrived. She assured me that her love had been by me from the time she left me up to that hour. The occasion was beautiful and holy beyond description; the experience was something that one must pass through to form any suggestion of it. Right in the midst came up the thought that had tried me so long, and I almost said, this is but some form of hallucination. She saw that mental thought and responded and said, "No, my son, this is no hallucination, it is God's divine reality, and before I leave you I will convince you." And then she told me some things connected with my father and herself which were known only to herself and my grandmother, whom I saw the next day.

After she finished speaking I went to my bed, but not to sleep. The experience was so beautiful and holy beyond description I could not close my eyes. The next day I started for the home of my childhood. I put certain questions to my grandmother, and I shall never forget the look of astonishment that came to her face as she said, "Where did you learn those facts?"

I said, "My mother came to me last night and told me."

She lifted both hands and said, "It must be so, for no other human being living knew those circumstances but myself."

From that day to this I have never had a doubt of the reality of the spirit presence, and spirit power to hold intelligent communication with mortals. I should as soon think of doubting the rising of the sun as I should of doubting this grand fact, which underlies all the systems of religion that the mind of man has ever attempted to form.

Well, as I said, the notoriety of these things came to the ears of the college professors. One day, as I was getting ready to go to the recitation room, there came a knock at the door. I opened it, and there stood a lady dressed in black. She announced herself as Mrs. Hall, related by marriage to Prof. Eustise. She said, "My son is a prominent lawyer of Boston and a Spiritualist. My daughter, Mrs. Eustise, is also a Spiritualist and a medium. Prof. Eustise is very much opposed to the whole thing. He denies that any manifestation ever occurred save through fraud." She was anxious to prove to him that the manifestations did take place, that they did occur without fraud on the part of the medium, and were genuine communications. "I have heard of your manifestations," she added, "and we are very anxious that you should meet the professor."

I replied that I never sat with strangers, but she urged the matter so that I consented to meet Prof. Eustise. I went to the house and met a very pleasant party composed of about fourteen persons, among them the professor. I had previously told Mrs. Hall what would be necessary to procure. We took our seats around the dining-table and these musical instruments were placed beneath the table, the room being lighted with gas. The manifestations I have told you about commenced and continued through the evening. The accordion afforded a great deal of pleasure because it responded to mental requests. At the close of the table sitting I took my seat at the piano, and the piano was lifted and moved about, and the professor examined very carefully and closely all the operations; and I left, nothing unpleasant having occurred.

After that I began to feel that my nerve force was giving out, that these manifestations were a very serious tax upon my nervous system, and I decided that until my studies were over I would give no more manifestations. The grand object of my life being to complete my education, I decided to give up the seances, but about two weeks after this Mrs. Hall came to my room again and said: "We were very much delighted with the manifestations and we are very anxious that the professor should meet you again, when we think he will be convinced." I replied, "My health has been very much affected in sitting in the circles, and I have decided not to do so any more." But she was so urgent and begged me so hard to meet him once more that I again consented. She said I would meet the same company. She said, "We think the professor was favorably impressed when he saw you first."

If the lady had the candor to tell me that at the close of the first seance Prof. Eustise had said these wonders were performed with my feet, that the instruments had been played upon and all had been performed by my feet, had she told me that he had expressed this opinion, I should have said, "I will come with all the pleasure imaginable. You may put me in a wire cage and I will convince you I have nothing whatever to do with the manifestations, save as my presence is necessary as the medium or channel through which the power flows that produces the manifestations." It was represented to me that I should meet with candor, so I consented to go again. It was late when I arrived, and the party had seated themselves at the table and had

placed Prof. Eustise next to me, my seat being in the centre of the table. As I took my seat at the table Mrs. Hall said, "Mr. Willis, we agreed before you came that we would keep our feet back under our chairs. Not that we doubt you, but you know what outsiders say of these things." I replied, "I am very happy to comply with any restriction, but I have not been in the habit of having them placed upon me. I will do the best I can to keep my feet back under my chair, but I want you to understand that during the presence of these physical phenomena I am in a state of semi-consciousness. When nothing attracts my attention I am in this dreamy, half-conscious state. But when anybody speaks to me then I am in my normal condition always." Everyone at the table pledged themselves to keep their feet back under their chairs. We took our seats and remained quiet, waiting for the manifestations to begin. Nothing occurred. We sat for an hour. Nothing whatever occurred, not a sound, not a movement, and all this time I felt as uncomfortable as if a thousand needles all coming from this man who sat next to me, were penetrating my body, and just as I felt that I could not endure it another moment, raps indicated that the circle was not correctly formed, and nothing would take place until it was changed. The raps indicated what those changes should be, and those changes placed Prof. Eustise at the end of the table with two ladies between him and me, and then the manifestations began. The instrument first played upon was the child's drum. The professor had declared that I produced these manifestations with my feet. As there were two drumsticks, a lady present who had in mind what he had said, and could not conceive how it was possible for me, with my feet, to manipulate them, exclaimed, "Is it possible that both drumsticks are being used?" Then there came the sound of their rapping on the table and then they descended to the drum and played a reveille so accurately, that the professor, who had been educated at West Point, said it was wonderfully well done. Then I felt the accordion pressing against my limb, which was an indication that I was to hold the frame or handle in my hand. It has a little frame, and when this manifestation took place I always held it with my left hand, the keys hanging down. All this time the room was brilliantly lighted. I never sat in darkness. During the accordion manifestation, the performer played with so much force upon the keys that it made it difficult to hold the instrument unless there was some support for the arm. I always drew my limb up and supported my arm upon it, and I did so at this time. Had I thought of my agreement I should have given my reason for so doing. The manifestation gave great satisfaction, and the response to mental tests was exceedingly fine. At the close I did not place my feet back under the chair, but crossed my limbs easily and naturally, pointing my foot in the direction of Prof. Eustise, and giving it a gently swaying movement. I felt something hit my foot which was different from what I had been in the habit of receiving. It excited my curiosity; it seemed to be something operating between Prof. Eustise and myself. I pressed a little further and something came underneath my foot, and pressed it under the surface of the table. Even then I did not know that the professor had violated his word. Suddenly he sprang to his feet and denounced me as a villain and an imposter. He took the absurd ground that all those wonderful manifestations were performed by my feet, in the presence of persons watching very narrowly to see if it were possible, for he admitted that he had watched my shadow on the wall and had detected nothing—not the slightest movement. Now, is it credible that these manifestations could have transpired

under brilliant gaslight and been done by my feet, and not a single movement be detected on my part? I say it is more incredible than our theory.

Of course that threw the company into a state of excitement. I made this explanation; the company accepted it, with the exception of Prof. Eustise. I asked him to suspend his judgment in relation to the affairs of the evening until he could meet me again. He said, "No, I will have nothing more to do with you." Until Mrs. Hall said, "Mr. Willis is my guest; I invited you here to meet him; he has given a satisfactory explanation of what has taken place to me; now I think that I have a right to demand that you meet him again." She was seconded by others, and finally he gave a most reluctant consent to meet me again. By that time the excitement had been so great that it produced a severe attack of heart difficulty, of which I very nearly died. When I recovered strength I made arrangements to meet him the next day at four o'clock, and make arrangements for the seance.

I was taken again with heart difficulty when I reached my room, and was found the next morning by a fellow student, nearly dead. I was too ill to lift my head from my pillow. It got to be nearly four o'clock before I was conscious of aught but suffering, and then I happened to look at the clock, and said to my classmate, who was watching by my bedside, "I had a very important engagement at four o'clock with Prof. Eustise; won't you go to the professor and tell him how ill I am?" He went and gave my message. Prof. Eustise, at five o'clock, walked deliberately out of his study, and spent the hour that he should have given to his scientific lecture in relating his account of the occurrence and in denouncing me as a scoundrel and an imposter. That night it was all over Cambridge. The next morning accounts were in the Boston papers—and I lay at the point of death in my room.

After I had recovered I went to the recitation room. I knew very well what was coming. The professor said to me, "Mr. Willis, will you please remain after the lecture a few moments?" After the lecture was ended I stepped up to the professor's table and he said, "Mr. Willis, very grave charges have been brought against you by a person high in authority, one of our professors."

I replied, "I expected it." "When will you meet us?" "Whom shall I meet?" I said. He answered, "The faculty and your accuser, no one else?"

"Very well, any time that you please, the sooner the better for me."

He appointed Thursday evening, this being Monday evening. On the morning of Thursday there came to me from Prof. Noyce a very informal message, saying that Prof. Eustise had asked the privilege of bringing a friend, and therefore the same privilege was extended to me. Had they told me who the friend was that he was to take with him and for what purpose, I should have taken a lawyer with me. The friend that he wished to take was Dr. Wyman, of Cambridge, a man bitterly opposed to Spiritualism. He was to take him with him to act as counsel and browbeat me and inveigle me into complications, to entrap me in my speech, as is the custom in criminal courts. Had I dreamed that any such thing was to take place I should have taken a lawyer with me.

I immediately sent a note to my friend, the Rev. Thomas Starr King. He came out to my room and said, "Now, Willis, don't give yourself any uneasiness. I will see President Walker and make the thing all right. (He was a friend of King's, and regarded him with the affection of a son.) "I am very sorry that I cannot go with you, but I have an engagement for a lyceum lecture and cannot come. But I will tell you the result of my interview with President Walker."

He went and did not return, and after the hour that I knew he must have gone to take the train to keep his lyceum engagement, I sent for the Rev. Mr. Harrington, of Cambridge, a Unitarian clergyman. He said, "It is not fitting for you to go alone," and he went with me that I might feel that I had a friend with me. He did not dream that injustice would be done to me.

Prof. Eustise had his charges drawn up in writing, and while he was reading these charges the grave and reverend professors, who could not imagine how an accordion could have been manipulated by my feet, were asking an explanation, when Dr. Wyman spoke up and said, "Ask Willis." And turning to me, said, "Willis, how did you do that trick?" assuming the whole ground, assuming that I was an imposter while the charges were uninvestigated, and before I had any opportunity to make an explanation of the matter.

I replied, "The professors have not called upon me yet; when they do I will tell all I know of the matter."

He repeated the question and I made the same answer. This is an illustration of the way in which he went on insulting me in the presence of my professors, who had always expressed admiration of my talents and abilities, and who said, especially before they began to listen to the accusers, there was no young man in the college whose connection with the institution had been any more in accordance with their ideas of what was true and right than my own. And yet they could let their prejudices against Spiritualism shut their eyes and lock their ears until Mr. Harrington felt that he could endure it no longer and protested against it and took Dr. Wyman to task. Dr. Wyman then said, "Willis is not an imposter, he is a gentleman; everything about him indicates it, but he is insane."

"Well," said Mr. Harrington, "that is a pretty way to treat an insane man."

That was the end of the investigation. That was all the trial I had. The next morning Mr. Harrington wrote a protest against the whole thing and sent it in. In the face of that protest they did not expel me from the college, and it placed them in a peculiar dilemma. They didn't know what to do. They wanted to gratify Prof. Eustise; they didn't dare to expel me from the college on account of the protest of Mr. Harrington, and so President Walker sent for me to come to his study. I went. And in the most suave manner possible he said to me, "Mr. Willis, we have come to the conclusion that the investigation held last night with regard to you was not of such a nature as to warrant a sentence, and secondly, we have come to the conclusion that we are not the proper tribunal; and thirdly, until you can meet the proper tribunal we request you to withdraw from the school." They were ashamed to make a record of the transactions of that evening, so they took this method of getting rid of me. But I didn't fall into the track. I looked at President Walker in astonishment, I could scarcely believe my senses. Then I said, "President Walker, every criminal at the bar of his country has the right of being deemed innocent until his guilt is proven. You have constituted yourselves the tribunal and the only tribunal for investigating these charges by admitting them. I demand that you pronounce me either innocent or guilty, and until you do I shall resume my place in my class." I then bade him good morning and left him.

That compelled them to put the document in writing and I have not yet received the document. That was all the trial that I had. I was suspended from the institution. They could not prove me guilty, they dared not ignominiously expel me, so they took this method of getting rid of me, and I have been hanging in suspension ever since. But I am prouder to day of that brand of imposter placed upon my young shoulders by the faculty of Har-

vard College than I should be had I borne away their proudest honors instead.

I thank you for the patient attention you have given me. As I said in the start, my experiences form an integral part of the history of Spiritualism, and I think it is my duty to let those who have come into it in these later days know something of what I passed through, and what so many of the early mediums had to pass through in relation to this movement. That was the destruction of every plan and prospect of my life. The injustice and the notoriety of the thing was like death to my sensitive nature. It threw me on a bed of sickness, and I lay at death's door a week with brain fever, and the attending physician said it would be a blessing for me to die, for if I lived I should be a mental wreck. But the power that made me the medium that I was kept me from an early death. And although I have never seen a well day since, although I suffer from nervous prostration so that I have to withdraw from society and business for weeks and weeks at a time, yet I regret nothing in the past connected with my suffering in behalf of Spiritualism save the effect it had upon me physically. I thank God that I was deemed worthy to be an instrument in the development of this grand and glorious movement, and I cannot tell you how I rejoice to-day to tell you how widely it is spreading, to see the remarkable essays of the Rev. Mr. Savage, of Boston, and the recent article by the Rev. Heber Newton, of New York. These are blessed signs and tokens of the change that is rapidly coming, of the sentiment toward the movement for which I have sacrificed and suffered so much.

The Earth's Duration.

The present age of the earth has been placed by Sir William Thomson at 100,000,000 years, while the speculations of others have given much larger figures. M. Adolphe d'Assier, who believes such estimates to be greatly exaggerated, considers the life of the earth in three periods, which he terms the igneous or nebulo stellar stadium, the stadium of solar illumination or of organic life, and the stadium of darkness, cold and death. The first, which began with the detachment of the terrestrial nebula from the solar, and ended in the formation of the crystalline crust of the globe—he calculates from physical laws to have been 500,000 years in duration. The second, comprising the present epoch, and to close with the extinction of the sun, embracing the entire cycle of geological formations—is found by geological and physical evidence as likely to have a total length of 25,000,000 years, of which more than half has passed. The third stadium, starting from the end of solar illumination, and closing in the terrible and inevitable catastrophe of the fall of the earth to the sun, and momentarily brightened by the incandescence of the earth as the moon crashes into it—will have a length that cannot be calculated until the precise rate of acceleration of the motion of the earth around the centre of attraction is known, but will probably be, at the lowest estimate, 100,000,000 years or more. Upon the whole, the present age of the earth appears to be about 16,000,000 years. This is but a small part of its existence, and everything leads to the belief that its total evolution through the immensity of space will exceed a million centuries.

An Acceptable Present.

A noble sister Spiritualist, nearing her beautiful home in the land of souls,—one whose benefactions for the cause she loves, and for humanity's sake, have made angels and mortals, many times glad,—has just given to the "Golden Gate Printing and Publishing Company" real estate, within an hour's ride of this city, valued at \$3,000. The property consists of a nearly new two-story house of nine rooms, with barn and sheds, chicken-house, etc. The lot is over an acre in extent, and contains a great variety of choice fruit trees, vines and beautiful flowers. Shrinking from all notoriety in matters of this kind, it is her desire that we withhold her name at present.—Golden Gate.

WONDERFUL MATERIALIZATION PHENOMENA.

Statement Before the First Society of Spiritualists, Sunday Mornings, May 26, 1899.

I have told you, said Mr. Henry J. Newton, on one or two occasions, of some remarkable phenomena through a materializing medium, and I have stated to you the conditions under which this medium sat. That she was in a cabinet securely fastened to the walls, which were of plaster; that the cabinet had two compartments, and that the partition between those compartments was made of a wire netting, securely fastened on a frame, which was also securely fastened in its place. Also that there was a wire door in front of the medium's compartment, and that when the medium went into that compartment the wire door was shut and locked with a padlock, and the key-hole secured from interference by pasting a postage stamp over it.

Now ordinarily you would suppose that manifestations under such conditions would be satisfactory, but it appears there are some critics that are so critical that they are still unsatisfied. They ask, "How do you know that there were not some trap doors in the floor so that forms could come up through from the basement?"

Well, my answer to that was that I saw the floor before the carpet was put down, was in the apartments before they were fitted up, and I know that the carpet is whole.

They ask, "How do you know there were no holes in the plaster?"

I reply, "May be I don't know anything, but I depend upon my senses for what I do know."

But my knowledge won't satisfy other people, they insist that my eyes do not serve them. Now, to do away with all that kind of unjust criticism, last Wednesday Mr. Meeker, Mr. Roberts and myself went to the apartments and took that cabinet away from the wall. We had furnished ourselves with wire netting just the width of the partition, and we commenced at the top, over the door, and nailed this wire netting, carried it over the cabinet, down the back of the compartment, nailing it securely to the frame as we went, drew it underneath over the carpet and brought it out in front, so as to prevent anybody getting up through the floor. If they tried it they would encounter this wire net. Then we covered the end with the same kind of netting, making as complete and secure a wire cage as could be made. I then cut the wire, drew it out over the carpet just beyond the front of the cabinet and nailed it to the floor through the carpet.

So last Friday evening we put the medium into this wire cage for the first time, through which no one could get from any panel or any hole anywhere, unless they could get through a two-inch mesh; and I think some of these people could if their souls were cut of their bodies.

Now, while the medium was thus locked in this cabinet, ten forms at different times came out of the other compartment, which was unoccupied so far as we could see. Ten forms, and in three or four instances two at a time, some of them beautifully illuminated.

Now, the spirit who has control of this medium and directs these seances, claims to have been a Catholic priest, an Italian, and says his name was Delana. He has promised us a great many things, and always fulfills his promises. At the commencement he said, "Before we have got through I will bring this medium through this wire door." Last Friday night he said, "I am going to try to fulfill that promise."

I would say here that Mrs. Newton and three or four other ladies take the medium and disrobe her, and put upon her only a single garment and that a dark color without any white on it. Then she is put directly into the cabinet, so that there is not a white thread on the medium or inside the cabinet; and yet these forms come out with a great profusion of white drapery, and some of them beautifully illuminated. One of the forms that comes out weaves the drapery before your eyes in great profusion. We could handle it, but when it dropped to the floor it went back into the medium. Before the commencement of the seance every one has an opportunity to examine the cabinet to their entire satisfaction. I want you to understand these precautions are taken, so as to disarm any of this kind of criticism.

Now, after Father Delana had made this announcement that he was going to try to redeem that promise, a form came from the unoccupied compartment and stood in front of the door. Presently the medium emerged through the wire door and through the curtain without disturbing it, right into the room. (Usually the medium is taken through the partition.) I would not dare tell that if I had not back of me a dozen as good witnesses as myself. I was telling some of these things to a professor in Columbia College, and he asked me if I had softening of the brain. I told him I thought I had hardening of the brain. He said he would be very glad to see such manifestations, and that if these things are so there is no subject that should engage the attention of scientific men more than this. I have promised him an opportunity. When this medium emerged through this wire door without disturbing it in the slightest, there was no breaking, no tearing, no noise or jar about it. Before, when the magnetism was working on the wire, there were violent vibrations inside the cabinet that almost made the room vibrate. When she

came through she seemed to be in great distress, breathing very heavily, and she rubbed about the room with her arms outstretched, and put one of her hands into Mr. Meeker's face. One of the ladies put her arms about her and conducted her to a seat in the unoccupied part of the cabinet.

Father Delana came out in his clerical robes and blessed us. His arms were clad in a gauzy white drapery, with flowing sleeves, that you could see through. It almost disappeared at times. This was during an earlier part of the seance.

This is so remarkable and so wonderful that we can hardly credit our own senses, but facts are stubborn things, and we cannot get away from them. I thought it my duty to state to the audience what has happened and what is happening.

Facts vs. Faith.

The proof positive of spirit existence is only to be found in Spiritualism. Spiritualism differs from all other religions taught, inasmuch as it not merely asserts immortality, but supports the assertion with fact demonstration; when facts confront us, then it is that the senses become startled. Materialists, until confronted by Spiritualism, said, "Death is the end," but now since the modern facts it says, "I don't know! It may be." Facts and phenomena have formed the true basis of all philosophies, theories and beliefs that have stood the tests of time. The church says we have no need of phenomena to prove immortality, that faith is sufficient. But it forgets that the faith it talks so flippantly about, rests on alleged phenomena. Take from the life of Jesus the works he performed, and where is faith? Gone too. Modern Spiritualism in its phenomena does not antagonize the ancient, but on the contrary, strengthens any previous testimony given. While, however, this is true, it may antagonize the construction put upon the facts, and false conclusions drawn. Suppose Christ's divinity is disproved! What if in the light of truth and fact Jesus is proven a man? What if the miraculous is shown to be impossible? And what if, after all, theologies totter in consequence, creeds crumble and tenets become unstable? Suppose it is so much the worse for theology, for creed, for doctrine, is it not so much the better for you, for humanity, ay, for the church?

J. F. BAXTER.

Wanted—Professor Starr and Wife.

To the Editor of The Better Way.

In your last paper you say:

After and just previous to every so-called expose there is a marked increase in the attendance at the Spiritualist meetings. This was again manifest on Sunday last at G. A. R. Hall, late corners not being able to find seats in the lower hall and had to seek the gallery for comfort.

It is the same here and elsewhere. Winter before last the self-styled Professor Starr and wife came here to expose Spiritualism. The ambassadors of Jesus, who live by preaching, gave them a warm welcome. One of them, Rev. W. L. Riley, as pastor of the Congregation church, here certified that the Stars were called of God to expose Spiritualism. The flocks went deep into their pockets and thus enabled Starr to take more cash than some of the ambassadors get in six months. Result: more tickets to Cassadaga spiritual camp meeting were sold by the railroad than ever before, and a larger and more active interest in Spiritualism.

After hearing Professor Starr, people want to know whether what he says is true. If it is true the more there is known the better. If this should meet the eye of Professor Starr, I can assure him the Spiritualists will be glad to see him here any time during June. We will aid him in every reasonable way. By all means come. You are called by God, says Riley. O. F. LEWIS, Corry, Penn., May 31, 1899.

The Midnight Sun.

Imagine yourself on ship at anchor looking west or straight in front of you. There is a broad expanse of sea a little to your right hand, behind you will be the rugged coast, and to your left the long, narrow fiord between the islands and the mainland that the steamer has just traversed. You watch the sun as it slowly, slowly sets; the islands and the coasts look like a rich dark purple, and the shadows cast by the ship's mast, etc., grow longer and longer. After a bit, when the sun has sunk apparently twelve feet from the horizon, it stops and seems to remain stationary for about twenty minutes; then the very sea gulls hide away, while the air all of a sudden strikes chilly. Each one has an awed, expectant feeling; the tourist steamer broods a silence that may be felt. Soon the sun rises very slowly once again, and the yellow clouds change with his uprising to even greater beauty, first to the palest primrose and then to a bluish pink. The sky, which was just now rose color, becomes gray, then pale emerald green, and lastly blue. Rock after rock stands out, cut by the sun's bright rays, and the reign of day has begun once more.—Selected.

In his Autobiography, the Rev. Charles Beecher says: "My mother was frequently absent minded and would do strange and unaccountable things, and wonder why she did them. Once, while sitting quietly in her room, she felt impelled to leave her chair and open a door. Having done so, she waited a moment, and then felt a second impulse to open an outside carriage door. Having done this, she ran rapidly to an old carriage house, and arrived just in time to save the life of her youngest child, who had fallen through an old carriage, and was caught in such a way that he could not extricate himself, and must soon have strangled."

QUESTIONS AND ANSWERS.

Through the Mediumship of Mr. John Wm. Fletcher.

Reported for The Better Way by J. W. Powell.

"Is there much difference between English and American Spiritualism?" Yes, there is a marked difference between English and American Spiritualism. There is a marked difference between the English mind and the American mind. The English mind as a rule is run in a rut, and it never dares to transgress the limitations of the condition in which it has been placed. Modern Spiritualism could never have been born in England, because when a child opens his eyes upon the world he is baptised either in the Roman Catholic Church or the Church of England, which is the Episcopal Church.

Now, Spiritualism to the English mind is a spontaneous phenomena entirely outside the realms of the church, and many people are Catholics and Christians, as they call themselves, who do not allow the demonstration of Modern Spiritualism to enter at all into their theological or religious discussion; consequently Spiritualism in England is nothing more nor less than a phenomena, as a demonstration of the law of gravitation is a phenomena, but it has no direct bearing upon the life of the individual. Moral Spiritualism is a thing that is entirely unrecognized.

In America the phenomena of Spiritualism amounts to nothing unless it leads to the philosophy of Spiritualism, and we are every day growing away from the phenomena and every day nearer to the embodiment of the philosophy. If a person claims to be a Spiritualist he at once feels that there must be some work wrought in his interior nature; that would be the real value of Spiritualism to his soul, and unless it accomplish that, he were no better with it than he was without it. The English Spiritualist is a phenomenal Spiritualist, and the American Spiritualist is a philosophical one, which is quite a difference if you really study the bearings between the one and the other.

Again, mediumship in England is on a different plane of development; nearly all that occurs there is of a physical character, and even that has to be produced under conditions that do not allow or permit deep and earnest inquiry. The law of England is, that any person that is found consulting familiar spirits shall be imprisoned not less than six months, and not more than five years, consequently there would not be a great many persons who would be anxious to develop the power of spiritual mediumship. Nearly every physical medium of note in England has been imprisoned, as many of you know, and it has had the effect of checking the growth and development of the cause. There is, of course, the Association of Spiritualists, there are two or three of them in England where people get together and talk, but what is the use of talking about mediumship, about the growth of Spiritualism, while your statute-books are able to strike a death-blow to every one that embodies a single power within himself? The value of Spiritualism over all other religions is, that whenever you make a statement of a theory you are able to demonstrate it by the production of a fact, and if you kill the power to produce the fact then your theories are nothing more than other church theories, and they count just about as much.

Here in this country the gates of heaven were open for a time, as in the history of the Salem Witchcraft, and they burned and drowned and hung and persecuted them, and the gates were closed. Forty or more years ago the raps were heard, the doors of the kingdom of heaven were opened, and all the power of church and state together will never be able to close or shut them again. The time is past when prisons and jails and all the horrors of a Christian inquisition have power to quench the fire and the force of the truth; and therefore as a people you are not growing as Spiritualists so greatly as you are becoming a liberalizing power throughout the United States and the world. Spiritualists and the spirits announced radical truths which shocked the world. The church revamps that truth, and you find your old theory in a new dress swallowed and accepted before you have hardly been able to recognize it.

Mediumship in England of course is much like an exhibition. Very few persons amount to much in the social, political or the ordinary sense of life who are mediums in England. They are looked upon as persons who have an exhibition to offer, which is very strange, very curious, forbidden by law and therefore delightful; for if there is anything that the English people like, it is to do a thing that is looked upon as absolutely wrong, and yet under the shadow of the night to be able to partake of it. The English mediums, when they come to America, seem to change considerably in their comprehension of the movement. Many of our friends from over the ocean come here to America, and I must say they accept everything that open-hearted America can give, not infrequently reward the American with their contempt as soon as it is given. These are

rather strong words to say; but our remarks are called out by an editorial that we found in a spiritual paper published in England, called "The Medium and the Daybreak," in which it is held that the cause has fallen into great disrepute in America because of professional mediums. We have this to say, that there is no more professional mediumship in America than there is of every other kind of professional work, the lawyer, the doctor and the minister included. Indeed, you could not imagine that there was a greater or a holier work than to save men's souls from eternal punishment, and yet the minister who hears a call for twenty thousand dollars a year is far more anxious to save the souls of people when he is receiving that sum than he would be if he was only receiving half of it. And why is it? He desires to get, of course, all he can for his work; and so in this thing, we can say that if professional mediums have disgraced our cause, English professional mediumship in America has done its part towards producing that result. We desire to put ourselves on record in regard to that, for we consider that when the medium does his work well, when he is faithful to his office, he certainly is worthy of every return he may get for it, and then will have many a heart-ache, many a sorrow, and many a disappointment that the world itself will never know anything whatever about.

We have to say, then, that the differences between English Spiritualism and American Spiritualism are found in the differences of the people. The English people are more stoical, more commercial in their way; the American people are nervous, excitable, aspirational, easily affected, and consequently more quickly grasp new ideas than does the English mind. Why, an American will take up a theory, exhaust it and have another before an Englishman will have made up his mind that there was ever any theory to think about. That is the difference between the two.

A Human Almanac.

Brown county has a prodigy in the shape of a ten-year-old boy with a talent for days and dates. Roy Olenweller, son of S. P. Olenweller, of Industry township, is the infant wonder. Give him any date of any month of this year, last year or next year, and he can at once tell you the day of the week upon which it falls or has fallen. For example, ask him on what day of the week will October 17, 1899, fall, and he will promptly answer "Thursday," which is correct. And so of any date of last year or the year to come. How he arrives at the solution he does not know. Numerous gentlemen of undoubted veracity have repeatedly tested his strange power. The little fellow is a bright youngster, but does not exhibit any unusual precocity beyond this peculiar gift. He says that beyond the three years—the current, the last and the next—he cannot give correct answers. Next year he will lose all power over 1898 (with which he is now conversant), and his mind will grasp that of 1891, of which he now knows nothing. He has no rule or method, nor does he know how he arrives at the true answer, but it is certain that he is correct when answering—Quincy, Ill., Special to Chicago Tribune.

Written for The Better Way.

THE OLD AND THE NEW.

"Oh, think of the home over there, By the side of the river of light."

When I was a Methodist I could not sing that song; I often joined with others and tried to sing it, but could not. I could get along very well until I'd come to the second verse, "Oh, think of the friends over there," when I would invariably break down. I could see a part of my friends "over there" all "robed in their garments of white," and who were happy "by the side of the river of light;" but there were others; where were they? That dear old father, whom I knew to be an honorable, upright man, kind, charitable and affectionate, but who could not accept the dogmas of the church, where was he? That good old grandma, so pure, good and sweet, but who had passed on unaccounted, where was she? That dear, good step-mother, who had raised me, and whom I had loved, but who had died without having made a personal application of the blood of Christ, where was she? And a whole host of other kindred and friends, whom I had known and loved, in "the sweet long ago," but had not been converted before passing on, where were they all?

These questions would arise in my mind quick and fast, and would not down. My imagination would always search out these loved and lost ones. I could always find them, but not with white robes on, nor were they scattered along the banks of the beautiful river; they were in that other place "over there," that theological lake, where, as the Rev. Mr. Spurgeon puts it, "their souls were sweating drops of blood and their bodies suffered with agony, burning in fire exactly like that which we have on earth, asbestos like, forever unconsumed." There, in that demon conceived, orthodox hell, I could find them, writhing and groaning in agony, without the slightest hope of deliverance! How could I sing that song? How can any orthodox Christian sing it?

Perhaps those of them who are not troubled with what we call love and affection, or who have been brought up in the "nurture and admonition" of Calvinism, can "think of the friends over there" with a great deal of satisfaction. From the published sermons of some of them we might reasonably conclude that the contemplation of the

sufferings of the damned is very refreshing to their godly souls. Here is what the Rev. Mr. Emmons says on the subject: "The happiness of the elect in heaven will, in part, consist in witnessing the torments of the damned in hell; and among these it may be their own children, parents, husbands, wives and friends on earth." The Rev. Mr. Edwards says: "The saint in glory will be far more sensible what the wrath of God is, and will better understand how terrible the sufferings of the damned are; yet this will be no occasion of grief to them, but rejoicing. They will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them, but, on the contrary, when they see this sight, it will occasion rejoicing and excite them to joyful praises."

The Rev. Thos. Boston, in his "Four-fold state," says: "The godly wife shall applaud the justice of the judge in the condemnation of her ungodly husband. The godly husband shall say amen to the damnation of her who lay in his bosom. The godly parent shall say hallelujah! at the passing of the sentence of their ungodly child. And the godly child shall from the heart approve the damnation of his wicked parent who begot him, and the mother who bore him."

The Rev. Thomas Vincent says: "This will fill them (the saints) with astonishing admiration and wondering joy, when they see some of their near relatives going to hell; their fathers, their mothers, their children, their husbands, their intimate friends and companions, while they themselves are saved."

A large volume could be made up of such warm effusions, from the writings of eminent divines on that subject, but the above is quite sufficient to show what theology can do for the mind and the hearts of even eminent men. Oh, theology! how many bright intellects it has darkened! How many warm hearts it has frozen! And how much of sorrow and grief and bitter anguish it has caused!

Thank God! Spiritualism has come to free the mind from such conceptions, and to free the heart from such forebodings for the fate of our loved ones "over there," and to present to the world a religion that is reasonable and full of consolation to the bereaved ones of earth; a religion that commends itself to the highest intelligence, and that is readily embraced by the holiest affections of the human heart. Yes, thanks to an angel mother, I can sing "Oh, think of the friends over there," now—all Spiritualists can sing it—"Praise ye the Lord!" G. W. FEATHERSTON, Henrietta, Texas.

Written for The Better Way.

HEALING.

As there are so many different methods of healing, each school taking upon itself a name: Allopathy, Homeopathy, Eclectic, Faith Cure, Magnetic, Christian Science, Spiritualistic, and each thinking its process is the surest and best. Let us stop and consider the whole subject entirely unbiased by any of these schools.

Everything animate or inanimate has what we will call a key-note, and whenever that note is struck that body will respond. A musical instrument, when lying alone, and its proper note is sounded, will make itself heard. It is a known fact, that a bridge, substantial and firm, possesses a key-note, and when that has ever been sounded, that bridge will respond, and in some cases fall. What that key-note is no one as yet has been able to fathom; but the fact remains the same, waiting to be solved. In healing this human body of sickness, we have cured it by striking its key-note, but how or why we do not know for certain; but being so eager to win the reputation of cure, we say it was done by our school of practice. It is like the "15" puzzle—often solved, but how no one can tell or explain.

Being a skeptic, I can believe only that of which I have personal knowledge and experience; but still, I can conceive that there is an unknown power, or, you may say, key-note, which is often found and struck, unconsciously. Goodness attracts goodness; evil attracts evil; health attracts health; sickness attracts sickness; sympathy attracts sympathy; love engenders love. Your affinity is a kindred soul. A religious mortal or spirit feels much improved and happier after prayer; an earthly mortal, yea, a heavenly spirit, feels better and happier after doing good works. It is not at all to be disputed, that when a mortal gets in complete harmony or unison with another, great works or miracles can be done, conducive of much happiness or good health. Hence the wonderful cures by all branches of profession. I reason, no matter of what creed you are, Pagan or Christian, Jewish or Gentile, Roman Catholic or Protestant, Christian Science or Spiritualist, cures may be performed as long as you create unison or harmony.

But in practicing any of these beliefs, great care should be taken that fanaticism does not step in and take us astray, thereby losing our own better self. There is one supreme law, divine you may call it, unseen, unfathomable so far, and certainly as yet but little understood, without which we can do but little. A medical student, after years of thoughtful study and reading of numerous experiments and practices of physicians since the birth of the science, enters the list to practice for himself, a diploma from some college hanging from his neck. A patient gives him the symptoms of the trouble, as you may obtain the symptoms clairvoyantly, if such be your profession, thus getting the knowledge; remedies

are prescribed, these by virtue of the knowledge you possess of experiments made upon others under the same symptoms. If this first remedy fails, you try another, and so on, until the patient covers or dies under your care.

By the time this young student has grown gray, he has learned by practice or experiments what is beneficial, but he is not positively sure that his remedies are the correct ones. The controlling spirits of clairvoyants are generally doctors of this life who have continued their vocations in that of the other life, and while profiting by the experience of this life, still are studying and searching for further knowledge. Spirits of our departed ones tell us that they can help us but little, but that we must help ourselves, and so it is when we get on the other side and leave this earthly life behind us. There is no personal, supremely perfect, all-knowing one to tell us. There is no such person there, and certainly there is no such being here upon this earth. Infallibility has not been reached yet. I believe there are many roads that lead to heaven; all believers in a divine power, and each, no matter what his belief may be, if he follows the dictates of his conscience or divine soul and does what he thinks, after due consideration, is right and helps do to others as he should, he will get there. All doctrines or creeds have some trait of goodness, and I believe, truth, therefore it stands us in need to be considerate and give each credit for what good it does, and all of us strive to find out the happy medium, or, in other words, the key-note. Each generation have thought that they have found the true and only "open sesame," but in after years another has taken its place; such is history since the world was made, and so we go on and it would seem were still far from reaching the goal.

It does us no harm to think and search, yea, it makes us better, stronger both mentally and physically, and improves us and tends to a higher type of civilization and enlightenment. Without thought there wouldn't have been a steam engine, nor utilization of electricity; we would be as primitive as the dark ages.

With thought ourselves, the moral of the community would be advanced, crime and its sister evils would be abated. We should learn to govern and call in active service our dormant (in many of us) will power. Society has improved in morals greatly within the past two hundred years; laws have been established which would not have been countenanced formerly. No need of having hereditary faults if will is called into service. "Search and ye shall find. Knock and it shall be opened unto ye." Be no fanatics blindly, but lend hand and ear to your fellow neighbors; think and search each for himself. Without the good will of society our work takes much longer to finish. "Live and let live." "Do not unto others that you would not have them do unto you." "Peace, good will to men." These are the key-notes to assist in the search for our destined goal.

PROLONGED LIFE.

Granting that the controlling spirit of a clairvoyant medium can look upon this mortal body as a transparent thing and truthfully diagnose our diseases, and by its earthly as well as spiritual education, clearly prescribe for these diseases. Why cannot life be prolonged a wonderful space of time? Further now that singing has reached such perfect on, know long intelligently from manipulation and dissection, the mechanism of this frame of ours. Chemistry, knowing the component parts of our body. Electricians and magnetists knowing the force and use of those hitherto unknown powers. Why cannot science build and put in motion man? like Frankenstein, of Shelley's wonderful conception. If our bodies can be made over, useless organs removed and new ones inserted, why should not this organism be repaired as a machinist repairs his machine by replacing worn out parts by new ones of his own handiwork?

Is it too far from reason as man grows in knowledge and skill, such a thing could be possible? A QUERIST.

Mutual Attachment.

They had whirled around in the steps of the whirl. And dismay had spread o'er his face. For he found just then, at the end of the dance, A button had caught in her lace.

He colored, and then, in embarrassed tones, "When the dance had gotten quite through, 'Pray pardon my boldness,' he said with a smile, 'But see I am attached to you.'"

Then roughly glancing, she answered at once: "Don't let that worry you so; For quickly you'll see, if you'd only half try, This attachment is mutual—you know." —Yale Courier.

A New Elsewhere.

The Rev. Henry Truro, until recently an Episcopal rector at Booneville Mo., requests Bishop Tuttle to deposit him from the ministry, giving these reasons:

1. I cannot believe for an instant a special creation for mankind.
2. I do not accept the story of the fall of man.
3. I do not for an instant believe in the doctrine of vicarious atonement.
4. I do not believe in eternal punishment, nor in a fixed state after death.
5. I do not for a moment believe that Christians possess an exclusively divine revelation, nor that their scriptures are perfect or complete.
6. I do not believe in a literal resurrection of the dead.
7. I protest against making belief in the deity of Christ an essential part of faith.
8. I believe that all mankind are alike dear to God; alike cared for, alike provided with means necessary for their good. I believe in a continuous and universal relation of God to mankind. I have a reasonable, a well grounded hope in the immortality of the soul. I believe that for every wrong committed we must all pay the penalty; make our own atonement, either in this world or the world to come. I believe that the present age witnesses a higher revelation of God than any preceding age. This is the substance of faith.



THE THRILLING MYSTERY OF A DOUBLE LIFE.

BY CON BRANSON.

I have often wished to be as other folks—that whatever I experienced in my daily routine of business I might speak of frankly, without pausing to consider whether I had been only dreaming. But alas! we must accept our situation of birth just as we find it, I suppose. But there was one period of my life which I cannot well recall without falling into a reverie, and living it over again.

I was mining at Hale's bar on the middle fork of the American river. I had just finished my supper of fat pork and flap-jacks and taken a seat on an immense slate stone to enjoy my pipe and to watch the sun wind down in the western sky and sink in the far-off bosom of the Pacific, and dream and dream. Hans Hauer and I occupied the bar alone, but we had no mutual interest in business affairs. It was well-known in the vicinity of Hale's bar that Hauer and I had struck a good thing. I had in my little canvas tent \$5,000 in gold dust; I knew that Hauer had a like sum. We never thought of robbers, for in those days the vigilance committees were the robbers' terror.

Well, as I sat dreaming and smoking, a slight noise aroused me. Perhaps, as I am aiming at exact truth, I had better say I became aware of the presence of some one behind me. My sensation was a drawing down of the eyelids—a chilly sensation down my spine, and a kind of fixity of my nerves. Then all was clear; I was free from these sensations, and without the slightest feeling of mystery I arose and greeted warmly my old friend. At this point, dear reader, let me explain: I say Blank, because whenever I met this friend I called him by name—spoke with him as with an old acquaintance; but the queer thing about it all was, I never could recall the name afterwards. I will therefore call him Blank for the purposes of this sketch.

When the usual greeting were over, Blank said, "Now, my dear friend, I came to ask an especial favor of you. We are going to have a social gathering at the castle to-night—a kind of select circle, you know, and we want you to join. Come, now, don't refuse me."

"Why, my dear fellow," rejoined I, "what are you thinking of? One of your old-fashioned jokes, eh? Why, man, there isn't so much as a log cabin within a radius of fifty miles; to say nothing of your castle."

Here my friend quietly placed his soft, silk-like hand upon my head. "Why, Frank," said he, "don't you remember the—"

Well, reader, just then a world of memories flashed through my brain. Oh, what a charmed life I had led! Somewhere in the Orient I suddenly remembered I had basked in the purest fountains; I had enjoyed the perfume of flowers so sweet and exhilarating that their enjoyment defies portraiture. Birds of the richest plumage had sung me to sleep at night, and lulled me in my siestas at noon. As the rainbow tints from rich fountains played amidst gorgeous flowers and marble walls, I had sat in sweet dalliance, making love to beautiful women. And there had Blank been my boon companion. And then I also remembered that my miner's life had been but an idle, visionary dream. Yes, indeed, Blank was right. I laughed outright at my own folly for thinking I was a miner. "Why, what was I thinking of?" said I. "Oh, yes, go; of course I'll go." And strange and inconsistent as it may seem, I went to my tent (still living in the Orient) and procured my gold, which I buried near the roots of a large pine. How airy and light I felt as we seemed to glide up the sides of the steepest mountains or adown the deepest gulches, where mountain birds, unused to human faces, fled frightened before us. As now, moving slowly down a mossy dell, Blank thus addressed me:

"You see, my dear old friend, I had a double object in visiting you; had I left you in your quiet tent you would have been robbed and murdered to-night. A gang of robbers have encamped within one mile of you for that purpose. I would have saved your friend, but found it impossible. There is great trouble ahead of you, but I shall assist you through it all."

The reader will observe the oddity of my mental condition in being thus in my mundane sphere one moment and in my ideal sphere in the next. At the close of my expression of regret for the hopeless fate of my mining comrade, we found ourselves entering the mouth of a most singular cavern. In my most weird, dreamlike fancy I had never pictured so queer a place. A wall, partly of nature and partly of art, formed the front of this castle. In niches here and there were statues commemorative of the most ancient arts. As we entered, a general buzz of human voices greeted our ears. Everything of the interior was artistic, grand and strange. Here I met many old acquaintances whom I had known hundreds of years ago. La-

dies refined and chaste came and greeted me as of old; our language was the pure Sanscrit; our themes chiefly psychic and mental. In one side of this palatial room I noticed a white-bearded sage engaged in his laboratory.

"Now," said Blank, "let us approach the grand, dark magician Wegi and see him perform."

"Brothers and sisters of the mystic cult," began Wegi, "I have at last perfected the dissolving fluid so long sought for. I would here say that an exact translation of this ancient word *Senlenukasi* is impossible, but the idea conveyed was that of a fluid possessing the power of the ultimate separation of molecules, and of their complete and identical reunion."

As Wegi spoke he placed upon a slab of polished silver a metallic disk measuring exactly three feet in diameter. This disk was bedusted with diamonds and opals, which gave forth many hues from the rays of other disks or seeming suns placed in the perforated walls. Upon this disk was now placed a golden screen.

"Now," said Wegi, "I am prepared to perform the long sought experiment. Brothers, who shall be honored with the first advance?"

"Limminia, Limminia," exclaimed several voices in chorus. Hereupon there stepped from the bystanders a lady of the most wonderful symmetry I ever beheld. Limminia took her stand upon the screen. Connection between her hand and a glowing molten fluid boiling in a brass furnace by Wegi was now formed. Instantly her fine auburn hair spread out and each hair separated she seemed to expand, then grow so thin that the glowing furnace beyond became visible, casting its rays through the attenuated body. Her features became confused, and Limminia was gone! Even that audience of mystics were overcome with awe. Then the magician, waving us to be seated, said:

"It is difficult to prove that only the physical body can be dissolved. The atomic elements constituting the body of Limminia—these alone have been dissolved. So it is even in death. Long years may dissipate the particles of the physical body, and transform them into physical organisms; but what we call the essential personalities of the human organization remain fixed. Come, now, and form yourselves in crescent about the altar; join hands, and thus Limminia will gain the power of physical speech."

How weird it all seemed—standing there with clasped hands to enable the invisible maiden to speak. Soon we felt a kind of wild tremor or ecstatic thrill starting our nerves in delightful commotion. Then suddenly from out the depths of that silent, shady room (for the intensity of the lights had been diminished) we heard the voice of Limminia exclaim, "Oh, how strange! I see you all but cannot touch you! Where am I? Oh, what has happened?"

"Come, Limminia, join us again," exclaimed the magician. And soon a pale, filmy light floated above the altar; then it grew heavier and at last appeared upon the disk. Amaze at upon every countenance. A human form was finally evolved from the misty cloud, and again Limminia stood upon the altar. Her experience while in this condition was then given to the excited audience. I would gladly give it here, but the patient reader must be content to follow a different thread of my narrative. I asked if I too might try the experiment. I cannot, even to this day, comprehend how I had the courage to do so.

Soon all objects in the room became confused, the lights went slowly out; the last I saw of the bystanders was the eye; then—a ringing sound and all was pitch darkness. Still I felt that I existed somewhere. I thought and reasoned as a living being—had the passion and curiosity of a living being. But what had become of the world to me? The sensations of the special nerves of sense, where were they? Nay, what were they? A sudden light burst upon me; I could now see. Soon I could hear, but where was I? I could see nothing of the place I had just left; I was in a new world. A gorgeous scene of beauty now spread itself out before my bewildered vision. The instant I began to examine my surroundings they faded out and—darkness again. Now I know not how long this new state may have lasted; I only know I was not dreaming. And when I give the reader my next step in this queer experience, let him not hasten to such a conclusion.

Of course I was aroused from this condition; how, I know not, for I did not return to the weird castle. I seemed to awaken into my first or normal state. The sun was shining in my face, and I was covered with leaves. My bed was in a niche, high up in the gulch which led to Hale's bar. I arose, stretched myself, and wonderingly started upon my journey to my tent. The distance (half a mile) gave me ample opportunity to conjure up some excuse to Hans for my odd absence. But horror was in store for me. At the very mouth of the gulch lay the body of my kind friend, Hans Hauer, riddled with bullet holes. Hastening a few rods further, I found that the tents—mine and Hans'—had been burnt. The ground under my tent was dug up in search of treasure, and there was every proof that robbers had indeed visited the camp the night before.

Well, dazed and filled with horror, I dug my money from the roots of the pine; that at least was safe. But I could not bear to remain near a scene of such terror. Laying the body of my friend decently in the ground, I found my way to Sacramento, where I visited the theatres and places of amusement to dispel the feeling of melancholy which had completely enshrouded me. This was in the year 1850, and California was simply a United States territory.

One evening, as I was passing out of the theatre, a gentlemanly sort of person addressed me, calling me familiarly by name. I responded promptly feeling glad to meet an acquaintance. At the bottom of the winding stairway my new acquaintance paused, and drawing a formidable-looking document from his pocket, informed me that he was the United States marshal and had a warrant for my arrest; that I was charged with the murder of one Hans Hauer. Now, reader, I am naturally sensitive; I had been longing for home and friends; but here I was doomed to a long confinement in a solitary prison, and perhaps to banishment from home and friends—and doomed—perhaps to death. My actions were truly those of a guilty man. My hair turned prematurely gray as I lay for one month confined in a loathsome cell.

On Tuesday evening, October 2nd, I lay upon my mattress of straw in a nar-

row cell. I could hear the steady tramp of the sentinel as he walked up and down outside. The fall rains had set in, and I could hear the constant drip, drip, without. I could not sleep; on the next day I was to be put upon my trial for the murder of Hans Hauer. Put upon my trial among pitiless strangers with no possible hope of proving my innocence. Suddenly I felt a chilly sensation creeping over me. I knew I was soon to be in my second condition. A kind of stupor seized upon me. I was aroused by the voice of Blank. "Hallo, old friend; glad to see you!"

The reader may suppose that the salutation filled me with surprise. Nothing is further from the truth. In an instant we were in conversation about the castle and the magician's dissolving fluid. We walked and talked; various subjects had been broached and discussed. The sun shone upon us and golden clouds lined the western horizon. "Mind what I tell you now," said Blank; the silky palm was upon my forehead. "Your money and baggage are on your brig. When you become conscious of these facts do not be nervous."

Thereupon I seemed to sink into slumber. I awoke to find myself in the state room of a steamer—a brig. The rain was pouring upon her decks; and above the din of the rain and the winds howling dimly through the shrouds, I could hear the weird "singing out" of the sailors as they "shortened sail," for a storm was approaching. I never have understood how it was from that day to this; but the officers, none of whom I had ever seen, recognized me as Henry Watkins, and my trip was quiet and pleasant. I never understood how I escaped from that prison. One day in last January, however, I overheard an old colonel of the late Federal army telling a story of the mysterious escape from a cell in the Sacramento jail, of one Frank Howard. As that is in fact my name, I listened eagerly. "I never had understood it," said the colonel; "though it gave me a world of trouble. Not only was the jail locked and bolted, but the cell was also secured by immense iron bolts. Everything remained intact after the escape. Not a bolt had been displaced; not a break could we find in the heavy marble walls. When the heavy bars and bolts were removed and the door opened, a delightful odor of the ottar of rose pervaded the cell and finally the entire building. I felt uneasy and opened his cell about one o'clock in the morning."

"What caused you to become uneasy, colonel?" asked a bystander.

"Well, that calls out a queer circumstance," remarked the colonel. "You see, as I stood on guard that night, I was dreaming of home. Even as I walked on my round would I dream. Well, I dreamed that a young man of most rare form and symmetry, with black hair and flashing eyes, paused before me; placed a soft palm upon my head and whispered, 'Let Howard out.' I dreamed that such was a part of my duty, and that I obediently complied. As the two walked away together, I seemed to awaken from my dream. My feeling of uneasiness caused me to make an examination of the jail. The keys had been about my neck; I found them in my rubber coat. Yet I am sure no one tampered with them. No, boys; that escape has always been a mystery to me."

After hearing this story, I could at least solve part of the mystery. But who was the young man? Why should he interest himself in me, and whence his peculiar power?

Concordia, Kansas.

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S. W. Cor. Plum & McFarland Sts.,
CINCINNATI - - - - JUNE 15, 1899

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Now they call it hypnotism.

Mediumship externalizes character.

There are plenty of poets, but few of them write poetry.

The only officially recognized mediums are those who are freed from preconceived notions of their own and individualized opinions.

The ignorant and the prejudiced negate without disproving assertions. The self-conceited simply ridicule without forethought.

Mediumship, though never lost, is not officially recognized by the spirit world as soon as one becomes set in his ideas or opinions.

It is difficult to rise above all unspiritual emotions directed at us, thus we generally feel towards those, who are thinking of us, as they feel towards us. Love begets love and vice versa.

To worry an enemy treat him with the utmost silence. Replies always weaken the offended party, while silence strengthens it—this producing restlessness in the opposers, followed by dissatisfaction and disintegration.

We request our contributors to have patience. If their articles do not appear immediately it is because there are many ahead of them. Only short reported meetings receive immediate attention. The longer ones lie over when crowded.

As soon as a man has become set in his ideas or opinions spiritual progress ceases as far as catching the new and latest inspirations from the spirit world are concerned. Suggestions coming from such are therefore not in accord with the Spiritualism of today and cannot add to our progress. Let the active mediums suggest and not those who have outgrown their mediumship.

In his last Sunday morning discourse, Mr. Emerson admonished mediums from allowing themselves to become self-psychologized, saying it was frequently the case when too eager to obtain communications from spirits who were eminent in earth-life, and that the bent of their minds in this direction prevented the spirit communicating from giving its correct name.

Some persons have the power of injuring another's prospects by simply relating a tale of woe in their own behalf—causing an impression to be left that the other is something awful. Such unmanly and selfish methods may serve to gain a little sympathy at first, but intuition will finally reverse opinions, and the thought waves sent out will return to worry the conscience of the traducer.

While the physiologist and physician may understand the nature of the physical structure, sensitives or psychometrists may become acquainted with the spiritual condition of man. But because the latter learns the nature of man's evils or discords through this means it is not necessarily said that he possesses all the evils he is enabled to comment on, any more than physicians possess the various diseases that they are enabled to discourse on.

Spiritualists seem to have trials imposed on them that no other religionists are subjected to. The Jews, although claiming to be God's chosen people, underwent the same. Early Christians comforted themselves by saying, Whom God loveth he chasteneth. Spiritualism teaches that suffering purifies the soul. Cold comfort, but it must be true if our spirits teach it. Shall we accept it and suffer in silence, or continue to quarrel with every sensationalist who opens his claptrap against us? A dignified silence is the best response.

Why are the preachers trying to overthrow the phenomena of Spiritualism—the only existing fact that can demonstrate to the world that Christianity is true? Christ's reappearance on earth after his crucifixion is the only fact they have on record to prove the soul's immortality. Without this hope of what good is the church? People are beginning to regard this as a fable. If the church does not soon strengthen its faith by a few facts in regard to immortality it will disintegrate.

THE POWER OF JUDGES.

It is being agitated through the secular press that the power of judges, in prescribing penalties for contempt of court, be restricted by legislation. It is certain that this power has been misused to a great extent and should be limited; for no one is safe from being incarcerated or fined to an unlimited extent for the most trifling mistake or ignorance of judicial technicalities or rules. No judge should possess unlimited power in any capacity; it is not in conformity with a republican form of government, but smacks of despotism. Through it much suffering may be occasioned. Any poor laborer or mechanic may, through forgetfulness fail to obey a summons, or by being unfamiliar with jurymen's duties, entail a more severe punishment than a thief, a burglar or a rioter, thus depriving the family of his support, while the judge, who by a few words, perhaps hastily spoken in anger or through a false sense of indignation, knows naught of the sorrow and suffering he has caused. E. C. Rice, a theatrical manager, lately had a taste of Ludlow street jail and a fine of \$500 imposed on him for failing to obey a summons. Whether right or wrong, such a fine is beyond human reason to bear in a free country, and should be neutralized in some legal way, or by some legal process that will bring the power of judges in this respect, to a test. Law may be law, but many laws fall into disuse by the opposition of popular opinion and natural progress, and this is one whose time has come to be treated as one too ancient or too despotic to be enforced in this enlightened age. But unfortunately it is in the hands of the judges themselves, and is not likely to be abolished on the hypothesis of vox populi, vox dei—except by those who are morally advanced enough to reason from a humanitarian standpoint—and it therefore becomes a matter of legislation, both State and National, and should have early attention. Of course, there are always some who abuse their rights of citizenship and will give the judges more or less trouble. But this can be averted by simply letting the people know what their duties are in this respect and at the same time inform them of the judicial limit, so that they may be able to govern themselves accordingly.

ARE CHILDREN TAUGHT OR MERELY REHEARSED IN OUR SCHOOLS.

Are our children taught or rehearsed in the schools to-day, is the question that should agitate the minds of the people who take any interest whatever in the welfare of the little students. Many parents have so accustomed themselves to the arduous duty of teaching their children at home—only to be rehearsed by the teacher on the following day—that they have become unaware of the imposition they are undergoing. Teachers should be appointed to teach and not to rehearse children. The latter should be left optional with the parents that pay the fees. Anyone can become a school-teacher under these circumstances, while it will finally become necessary for parents to stand an examination or refresh their memories with old studies in order to pass criticism by those teachers who do know something. This is unfair exchange.

To give their children a moral training is as much as can be expected from the parents, and to do this effectually, they cannot attend to their intellectual training besides. The schools are established for this purpose, and if they cannot operate on this principle they have better be abolished for a season in order to lay a new foundation. This may appear as a singular proposition, but when viewed in the light of the spiritual, all will see that the parents are the actual teachers—the modern school-system having shifted that responsibility on them—and under such circumstances, they might as well be kept at home entirely. Except it be desired to have the schools assume the guise of reformatory or disciplinary institutes. If so, let it be thus understood and parents will better know their duties. To believe their children are being taught, while their time is taken up earning the daily bread, is to be laboring under a delusion, and it becomes the duty of parents to confabulate this matter and resolve whether it is to be continued or not. Silence, it is said, speaks consent, but silence is very often an effect of laziness or negligence on part of the parents in affairs pertaining to their children. Direful results always follow, although seldom cognized; and when they are, fate is blamed. Direct intuition needs no further consideration. Parents who are intuitively led to leave their children to fate in this respect, are undoubtedly acting for the good of the children. Some need individualizing through this course, but common reason will never justify a system which is radically wrong and which is gaining ground continuously. If not resisted very soon there will be revolution instead of evolution in school matters, and one that will bring forth much unnecessary contention together with loss of valuable time. Useful lessons may be gained from our Spiritualist lyceums, where the teachers take the place of veritable instructors, and where a child has actual knowledge added to its being and not merely rehearsed in that which has been taught them at home. Such is the principle on which our common schools should be founded, and not until this has been accomplished will they be in accord with the age of enlightenment and Spiritualism.

THAT CHALLENGE.

In reply to the challenge made by Prof. J. Clegg Wright to the Rev. Dr. M. C. Lockwood of Cincinnati, the latter gentleman said to an Enquirer reporter, that he would not notice the challenge. Further, that "they presented phenomena and that they were exploded. Now they want to argue on the theory. This is wandering from the text. Let them present some phenomena that our conjurors can not solve, and then we will be ready to agree on the theory."

Dr. Lockwood exhibits a great deal of wisdom by not noticing the challenge. It relieves him of much study. Spiritualism cannot be debated without some knowledge and experience on the subject, and to have this, is to be a Spiritualist and consequently not opposed to it.

In saying that "they presented phenomena and they were exploded" is not true; for Spiritualists have never presented their phenomena to him and therefore could not have been exploded. And they cannot be. Truths or facts cannot be crushed out, and the phenomena occurring in spiritual circles cannot be explained on any other hypothesis than that of the spiritual. If he considers shallow tricks spiritual phenomena, he is in darkness. They may have that appearance to him. So did the tricks of the Egyptian magi to the Jews. But the Jews were not wilfully blind to the genuine that Moses presented. They examined both sides and in consequence were released from bondage. Christians may expect to remain in mental bondage as long as they refuse to investigate into the genuine.

To say, "Let them present some phenomena that our conjurors can not solve," is like expecting one to send a telegram without a battery or an operator, or for Mr. L. to give a demonstration of hypnotism without a subject—a medium. Spiritualists are not the offensive and need not accept his challenge on the phenomena, while he does not accept theirs on the philosophy. He does not come to us, why need we go to him. He declined our challenge, now let him seek the phenomena—if a genuine medium will be found that will sit with him or any other of its opposers. The phenomena cannot be presented without a medium any more to-day than it could be in bible times. And to present it to conjurors should be beneath the dignity of every true Spiritualist. Let those who wish to know, seek it or investigate it themselves, and then compare it with conjurors' tricks; but do not let our mediums be contaminated with tricksters or those who cohort with them. The time has come when Spiritualists can afford to disregard the barking of the outside world. Fight is only necessary when they are weak and struggling for a foothold. They have a very strong one now, and need not notice the world's demonstrations—especially not when made by people who are themselves spiritually weak. For what can the material world accomplish against the spiritual world—law itself. This law is Spiritualism, and it is destined to live despite all opposition, or man-made law. They cannot hang our mediums for witches, and if not permitted to operate in public, they will do so in private—in their homes and family circles; and the sooner Spiritualism comes to the latter, the better; for it will be much more sought after in private and increase with more rapidity than ever—converting not only church people, but materialists, agnostics, atheists and every other class of thinkers.

Thus there is no danger of Spiritualism being crushed out, whatever may be said of it; and to suppress it by force would be like trying to suppress the law of gravity. It is not Spiritualists that are making Spiritualism, but vice versa; and of the many thousand mediums in the civilized world, not one could be prevented from communing with their loved ones in spirit—even upon a witness stand under oath—the science of spirit communion having been developed to a standard that nothing but physical death to the instrument or medium can hinder or prohibit it.

Let them endeavor to put down Spiritualism, and see how many families will be exempt from infringement. Not one; we will warrant, and every law-maker and preacher in the land will be aiming a blow at some loved one near and dear to him before he is made aware of the injury inflicted, and much to his regret in the end, for everyone will injure himself by it.

Spiritualism will take care of itself, and our people need not worry themselves about the comparatively very few unspiritual ones that are opposed to it. It is but a drop in the ocean after all and that the mere effusions of half-a-dozen persons without spiritual influence enough to attract one loving spirit to their aid; and it is a well-known fact that only the very lowest spirits take part in exposures or alliances that are organized to injure or malign their fellow beings. True Christians would not compromise themselves for such debasing effects, and true Spiritualists should not notice them.—Charity is the governing principle of both, and as well as the former have charity enough to decline taking any active part in this dishonorable onslaught, we might have a little for those who are so blind to the teachings of their own savior, as not to remember the sublime lessons he left for those who were to represent him after he left this earth by dematerializing in the sight of many witnesses.

Our executions, not our intentions, form the basis for judgement.

HYPNOTISM VS. SPIRITUALISM.

In an article on Hypnotism, in the Enquirer, the Rev. Dr. M. C. Lockwood of Cincinnati says:

"The word hypnotism is from the Greek, hypnos, sleep. Originally it was a compound word—neuro-hypnotism, or nerve sleep. The neuro was dropped for brevity, which is convenience in word-making."

This word includes to-day all the phenomena that lies in the nervous system in its relation to the mind or soul and the body. It touches the relation between the soul and the senses. When the mystery of hypnotism is solved men will know what the relation is between the consciousness and the sensations.

The skeptical scientist and the theologian are fighting their battle around two facts in the nature of man. "My senses are my warrant for my beliefs, and are the basis of my reasoning," is the position of the first. "My consciousness and its perceptions in their entirety is the basis of my beliefs and reasons," answers the other. Thus far hypnotism shows us that there is a relation between the consciousness and the senses which can be thrown out of gear. The hypnotic has in him a twisted or perverted relation between sense and soul, and what that perverted, twisted and abnormal condition is has not been solved thus far by any one."

He then continues to say that moral perceptions are also turned aside by the force of impressions or sensations that may be aroused; that it is still an unsolved mystery with theories multiplying constantly. Further:

"The history of it would be the history of the race, and all the mysteries of ancient temples, witchcraft, second-sight, mesmerism, animal magnetism, all religious healings, the ecstatic trances and frenzy of prophets and of Oriental derivatives and devotees at shrines, where mutilations are borne unflinchingly, and all muscle and so-called mind-reading and clairvoyance are included in the category of its phases."

He then cites the experience of Braid in 1841, of Liebaud, Burnheim and Charcot as a healing art, and that a coadjutor of the latter claims it as a cure for moral obliquities as well. If the latter be true, the Doctor continues, then there will be a demonstration of what has been often suspected—namely, that the prison and the hospital for insane have a very close relation. That an increase of interest warrants a more thorough study of it, and the physician and minister should be informed about it. And further, that:

"It is well known that among all the earlier nations of the world there were traditions of healings of diseases by the touch, and that the persons effecting cures are of the priestly caste. These traditions are found in relation to the Chaldeans, Babylonians, Persians, Hindoos, Egyptians, Greeks and Romans. Sleep and visions were produced by priests of pagan religions as well as cures, and these were duly attributed to the gods and supernatural power. They were proofs offered, doubtless, to the believers, and were successful as those offered by quacks, be they either orthodox faith-healers and Christian scientists or Spiritualists and animal magnetic doctors."

All along the history of our race this phenomena of the power of one person over another has broken out in the form of an epidemic in one phase or another. Aristides, Elius, the Greek sophist, as early as the middle of the second century, gives in his Sacred Discourses a mass of details regarding visions, dreams and cures that indicate very clearly the use of hypnotism."

He then cites other cases and among them the Salem witchcraft stories testify to work of this phenomena, and compares the Spiritualist of to-day with those of the witch circles in 1690 composed of "nervous young girls." And that:

"Hypnotism has become a matter of gossip now; in the middle ages it was a frenzy of fear, and the church had no incantation by which it could be exorcised. The Spiritualists have seized upon these old witch stories and called the ancient hypnotics martyrs to their faith, and some of them whose productions I have received of late doubtless believe that the old woman who rode through the air on a broom was a medium anticipating their alleged puerile miracles."

While there is the admission that the matter is still involved in mystery, we do not know enough of the functions of the nervous system to feel confident that we are on the track of it, and that it is not any occult force emanating from one to the other, but that it is a condition brought on by the perversion of certain nervous organs. It is one of the mysteries of the nervous system of which there are many others still unsolved. We know now at least that it is not in the order of a miracle as miracles are commonly understood, but in the order of a law of what we call nature.

The method by which the condition is produced is the prolonged strain of certain muscles of the eye and eyelids together with a prolonged mental concentration, and the patient is ready for experiment. A person once becoming a subject is more easily thereafter sent into the trance than at the first attempt. No person can be hypnotized the first time against his will, but an operator having once produced the condition, can usually repeat it whether the subject likes it or not.

There are certain dangers which makes it desirable to avoid all subjection, unless we know the operator is a person of the best character. Public demonstrators are to be avoided, as there may easily be injury wrought to the nervous system by them."

The doctor then recites cases and results as they are well-known to the reader of the day, and at the close says:

The whole phenomena of faith cure and so-called Christian science lie in the domain of this new science. Whatever there is in thought transference is here. I have had some novel experiences in this respect, but will not publish them until I have more and better proof concerning them than the casual stumbling upon them I have recently experienced."

From time to time I am using hypnotism, or suggestion, where the conditions warrant it among the sick. I do not claim for it any supernatural power, nor do I lessen the faith of people in God as the healer of our diseases; but I tell them there are certain diseases proceeding from

the nervous system that can be modified or healed, and I use suggestion as remedy. During the writing of this article I have been interrupted in order to visit a sick parishioner, whom I found shivering at the rattle of the street cars and starting convulsively at the ring of a door-bell or the rumble of a cart over the stony pavement, and I left her calm and quiet after giving her thirty minutes of deep and motionless sleep and she slept the thirty minutes according to my direction, keeping the time to within five seconds by my watch. Whether I can effect a permanent cure by the means I do not know yet, as there are complications beyond the reach of this agent."

The physicians of this country should come up to the use of this, and I will cheerfully resign all encroachment upon their art when they do. Men of strong perceptions and dominant will often see life where others prognosticate death, and bring back by the infusion of their strong will those who else might give up the struggle and die."

No man who has had a wide experience among the sick and the dying but can substantiate this with case upon case. The grosser forms of materialism are giving way before some of the subtler forms of matter, and these fall out of our hands in the presence of psychic forces of which all matter is but a varied manifestation."

The secret of life is still the secret of God. The knowledge of Him in the domain of either morals or physics is the increase of the knowledge of life."

While the learned minister of the gospel gives some valuable information on hypnotism, he shows his utter ignorance of Spiritualism. Had he given the latter subject as much attention and study as the former he would discourse quite differently—or keep very quiet; for those of the clergy who know anything about Spiritualism either keep mum or become avowed converts—the former when they are not yet assured of an income from Spiritualists that will equalize what is to be sacrificed in consequence."

Although there can be no objections in coupling hypnotism with Spiritualism, yet we feel it to be charity on our part to inform outsiders that it looks awfully absurd to Spiritualists to hear intelligent people trying to explain all our phenomena on the hypothesis of hypnotism, mesmerism, magnetism, unconscious cerebration, not to mention still more foolish theories and guesses, and therefore advise such to leave Spiritualism untouched by voice or pen, until they have informed themselves of some of its facts through genuine mediums."

We doubt if one per cent of the twelve thousand mediums in the United States know anything about hypnotism or possess any powers referred to by the learned doctor. But if such is necessary to entrance the mediums it is not done by persons in the flesh, but by spirits, and is probably one of the ways in which they manifest their existence—their identity. From a spiritual standpoint, therefore, the doctor may be arguing correctly. He is probably being hypnotized by some spirit to write up the subject, and like many others to-day, so imbued in materialism that the inspirations reflect themselves on his senses for a material effect, but which will take a more spiritual bearing as self-knowledge opens his vision to a comprehension of life's secrets and of God. Until the latter takes place we must not expect to hear of Mr. Lockwood being made a convert to Spiritualism."

FRIENDSHIP.

"Friendship is the joy of reason,
Dearest yet than that of Love;
Love but lasts the transient season,
Friendship makes the bliss above."

So sings a bard. But true friendship is love—a gentle heart-felt sympathy, one for another; a confiding trusting feeling between souls; a harmony of desires, tastes and likes. A true friend is one we love; one we reveal our innermost thoughts to; one we are naturally attracted to at all times, and one we tell of our joys and sorrows, whatever they are. But what is friendship in a worldly sense? Is it when one extends to us a loan; or gives us worldly advice; or takes a burden from us by his benevolence? We suppose it will depend on the nature of the case, and by which one we are most benefitted at the time. However regarded, it is love nevertheless; for every good act, kind thought or sympathetic emotion that we send forth in behalf of another is love. The primeval impulse of all that is good or pure or benevolent arises from within—the God spark of the human trinity; and true friendship is not only a joy of reason, but a joy of the soul as well; of the divinity in man; of the spiritual—the intuitive.

NO TERRORS.

Death has no terrors for those who know of immortality, and Spiritualists know of it positively. No other philosophy, creed, religion or science proves it so effectually, being in fact, the only one that does prove it. Christianity, Mahomedanism or Buddhism, only give unproven testimony of a life hereafter, and do not even allow their adherents to doubt what is written in their respective records. Now, Spiritualism has no unproven testimony. It proves the immortality of the soul in the present, and permits everyone to doubt even that which he hears, or that which he reads, for it can easily procure additional testimony, and invites investigation. This means that every individual can be convinced through his own physical senses, and need not resort to belief or faith to become a convert. To be a good Spiritualist one must be practical, temperate and charitable, which embraces all the religion needed to make a human being happy. With this as a basis we are led onward, step by step, comprehending the grand truths contained in the philosophy, and as

we learn these, we learn the nature of the universe—a microcosm of which is contained in our own selves. No books are needed when the tide of thought is directed on itself as a subject of investigation, for that is the key which unlocks the mysteries of creation, and among them is one which proves there is no death. This one fact alone erases all fear of this dreaded monster, and to know this, man becomes convinced of the opposite, or that there is nothing to fear. All is life, absolute and immutable. This is a fact proven only through Spiritualism, and its followers therefore know positively that death, so-called, does not exist—thus can have no terrors for them.

ALMOST ANOTHER BISHOP CASE.

Miss Katie Patten, a pretty young lady of Boston, was pronounced dead by the physicians who attended her in a case of dysphagia. Shortly after the M.D.'s left she awoke and said "I am not dead" but passed into another trance a few hours later. The physicians again pronounced her dead more emphatically than before. But she again became conscious. A third time they were summoned, and this time the physicians succeeded in making the family believe that she had really departed. Like in the first two instances the pulse and heart had ceased to beat, but in time the jaw dropped, and preparations were made for the undertaker. An hour later she again revived and is now convalescent. The late experience with Bishop saved her from the dissecting knife.

That, to the victors belong the spoils, or that the majority should rule, is becoming a doctrine rather too ancient to be observed now-a-days or to be arbitrarily carried out. Law of course must be obeyed, but a bare majority does not constitute the will of the whole people; the minority have rights also that require attention. And frequently the law-makers constituting the great minority after having come into power of office. A law enforced under these circumstances is not a majority rule after all, even if the latter was recognized as consistent policy. But such are existing circumstances to-day, and in putting men into office, due regard should be paid to their moral worth, for in comparison to this only will they dispense justice to the whole people. Political influence has lost its virtue."

Johnstown, Pa., which was recently swept away by the breaking of a dam, was a manufacturing town of 38,000 inhabitants. It was situated at the foot of the Alleghany mountains, on the Conemaugh river, a little stream running through the Conemaugh valley. A railroad passes along the river. Formerly a canal permeated this valley. To supply the canal with water a reservoir was made in a mountain gorge about 14 miles above Johnstown, by building a dam. The canal was later abandoned, but the reservoir was bought by some parties in Pittsburgh and held as a resort for sailing, gunning and fishing. The lake was 70 feet deep, one mile wide and three miles long. Recent heavy rains swelled the lake, and near evening on the 31st of May the dam gave way.

In noticing an editorial item in THE BETTER WAY, on the subject of Law, the N. Y. Herald indulges in a somewhat trivial comment. We are surprised that a well-informed paper like the N. Y. Herald should forfeit its dignity to that extent. Why does it not instruct its readers as to what Law is, (it being understood that we are speaking of spiritual law) instead of resorting to such criticism. It may be a way of hiding one's ignorance on things spiritual, but cheap criticism is no argument for or against any assertion. However, we cannot blame the entire editorial staff of the N. Y. Herald because one mind runs in a narrow channel with no outlets to the broad and beautiful truths of the spiritual science.

The church or its representatives demand from us to produce our phenomena—we suppose in order to convince them that immortality is a fact. Let us demand from them to prove to us that Christ lived, performed miracles, died, was resurrected, disappeared from human sight, reappeared as a materialized spirit, and then dematerialized from sight—in order to convince us that immortality is a fact. Can they do it? No, but Spiritualism can demonstrate by fact what they only possess in the form of faith.

BRIEFS.

Mr. and Mrs. Kates are in Montreal. Bishop A. Beals speaks in Bangor, Maine, on the 26th. Can be addressed there.

It is now claimed that Eve spoke French. No wonder that Adam was bulldozed.

"The snouts of ten thousand rent the air" was printed for snouts in a daily recently.

Augusta Webster Fletcher, M. D., will begin medical practice in New York city in September.

Prof. J. W. Kenyon will continue to lecture another month for the Saratoga (N. Y.) Society of Spiritualists.

The sun never sets on the United States dominions. An hour be foreseen in Alaska, old sol already rises in Maine.

The grand jury has found indictments against Dr. Irwin, Ferguson and Hance, the Bishop ex-hers, for the violation of the sanitary law.

Dr. Melville Fay, the exposé, husband of Anna Eva Fay, died on the 29th of May, in a hospital at Cleveland, O., of cancer of the tongue.

The latest freak of nature is a two-legged cat. It belongs to Mr. Kreider, Lebanon county, Pa. Its understandings happen to be kind quarters, and thus rises on the same occasion daily, a la kangaroo.

While a huge medium was giving connected spiritual manifestations to a Cincinnati audience on last Sunday evening, a genuine medium was lecturing and giving genuine spirit manifestations to a packed house of people eager to know something about Spiritualism.

John Wm. Fletcher will settle in New York City. He lectures in Saratoga, N. Y., during August; in Brooklyn, N. Y., September, October and November; in Philadelphia in December; in Brooklyn, N. Y., two Sundays in Jan., 1899; in Bridgeport, Conn., the last two in Springfield, Mass., during April. Can be engaged in towns or cities near New York. Address 6 Beacon street, Boston, Mass.

CORRESPONDENCE

Topeka, Kan.

Mr. Will C. Hodge closed a four month's engagement with the Religious-Harmonical Society last night with a lecture on the subject, "God in man, or the man-God, which?" It was radical, of course, and able as he always is. Mr. Hodge, during his stay with us, has made many friends among all classes of people. His lectures have been well attended and appreciated. He goes from here to Wisconsin.

Mrs. Emma E. Hammon will occupy the platform for a time. She is developing a good trance speaker, and her psychometric readings have always given interest to our meetings. Our next lecture will be given by Mrs. J. W. Davis, acting president of the Society. Music rendered by the Ober Union choir. Dr. L. C. Todd, of Garrettsville, responded to a call in a few introductory remarks. Miss Patne, of Painesville, O., followed with a short inspirational address. Her control offered congratulations on the revival of our society; exhorted us to plant ourselves on a firm basis and to make our cause respectable by the work which it performs, reminding us that in union there is strength; assuring us that, if we put our shoulders to the wheel in united efforts, we are promised aid from the spirit friends.

More music was followed by a few remarks from Mr. Curtis, of Farmington, contrasting the sad and cheerless groping for truth in his Christian experience, with the life, light and joy, which Spiritualism has given him. Bro. D. M. King arose and with a few ready remarks secured the closest attention. He spoke briefly on the difference of human organs and their differing requirements; urged humanity in charity; and firmness in our religion; noted some of the mistakes of Spiritualists; some donate to the upbuilding of orthodox churches, while ignoring the needs of their own "class" popular cause; others fail to acknowledge the fact of inspiration, as in the case of H. W. Beecher, whose spirit rendered offer regular for the lack of duty. He quoted H. Spencer's assertion that "Spiritualism is to be the religion of the future. He said philanthropy is the religion of the present, but the religion of Spiritualism is to improve the moral condition of the world; to build up character, such that asylums and prisons will not be needed; locks and policemen will not be required. Space forbids me to note but the merest outline of a small part of this admirable and instructive address. Music offered by the Ober Union choir and a grand finale.

In conclusion permit me to say that it will take a good deal more convincing evidence than is reported to have been given Mr. J. W. Fletcher to shake our faith in the purity and genuineness of Mrs. Seery's mediumship.

Fraternally yours, ALEX. P. MCKEE.

Anderson, Ind.

Allow me to bear witness to the genuineness of Mrs. Seery's mediumship. The lady was in my house for the week ending May 27th, and in that time gave us fifteen public seances, besides several private ones, at which nearly all present received messages from their friends in the spirit world. At each of these sittings Mrs. Seery's hands were held by members of the circle, and it was impossible for any of the trumpet communications to have been produced by herself. We are satisfied that the voices, lights and other manifestations with which we were greeted were evidences of spirit power.

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New York City.

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*Judge Nelson Cross declined re-election.

Last Wednesday evening Mrs. M. E. Williams gave a public materializing seance at Adelphi Hall for the benefit of the First Society of Spiritualists. Harmony and quiet prevailed. The seance was composed of an audience of nearly two hundred people that witnessed the manifestation with the most profound attention; there was not a ripple of disturbance or dissatisfaction. Everything went off nearly as quiet as though in the private seance room of this well-known medium, and the manifestations perfect in every respect, showing conclusively that the materialization of materializing genuine mediums can be as well perfected in a public hall as in a private parlor. The seance was a grand success, netting the society \$80 over all expenses. Fraternally, PATTERSON.

Dayton, O.

Your interesting and soul-enlightening paper is a regular and welcomed visitor at my home. We anxiously await its coming, and I do not exaggerate when I state that we often read articles over two and three times, each time deriving additional thought and pleasure. For many years I have been walking the border-land of Spiritualism, but the angry and stubborn opposition of friends and relatives retarded my progress, and even prevented me from investigating and ascertaining the truth or falsity of this grand and beautiful belief, but during this period, in the solitude of my apartments, I have received messages which purported to emanate from spirit friends. I could not understand the phenomena and thought it mysterious and wonderful, but, viewing it now, it all appears very simple compared with most miraculous experiences of recent date. I have read much of the wonderful circles obtained through mediums in your city, and I think the one which I will relate, with your kind permission, is worthy of mention in your paper.

Last Sunday evening I had a private circle with Mrs. Engert of Marshall avenue. A friend of mine was included in the circle, and I must admit that our experience was even surpassing the wonderful. While one spirit was talking through the trumpet another was talking independently, and still another was tugging at my apparel, and in the midst of all this I purposely engaged the medium in conversation, and there we were, positively five of us talking at one time. I was touched on my hand by spirit hands, and one spirit deposited upon me what he termed a quantity of magnetism. The circle throughout was a magnificent one, and I think that your city is blessed with the presence of such a gifted medium.

Now a word for "Fletcher" and his "Exposure." I was present and filled with disgust at his miserable attempt at even mimicry, but the most noteworthy circumstance of the evening's entertainment was Dr. Lockwood's apology for contacting himself by association with "Fletcher." The doctor was looking fine and brave as posed before the already restless and disappointed audience and said: "I will tell you, my Christian friends and hearers, when fraud and deceit are rampant in a city as they are in Cincinnati to-day, the clergy are excusable for employing any instrument which comes within their reach for the exposure and extermination of this fraud." "Fletcher" didn't seem to take the hint!

Yours for the good of our mutual cause, A. E. BLAKE.

No. 635 E. Third St., Dayton, O.

Parkman, O.

According to the announcement in THE BETTER WAY of last issue, a lecture was delivered on the evening of May 25th, in the hall of the G. A. R., Parkman, O., under the auspices of the Parkman Union Association of Spiritualists. Prof. D. M. King, of Mantua Station, O., addressed the audience upon the subject of psychology. For one and one-half hour he held the closest attention of the assembly, even the children remaining interested listeners to the close. The magnetic powers of the professor as a speaker are truly wonderful. His method of presenting this almost intangible subject is so simple and his illustrations so clear that all may comprehend it. A knowledge of the science of psychology is of vital importance to humanity, in a material as well as in a spiritual point of view, and the time of this great, natural teacher should be constantly employed in disseminating its truths. After hearing him, we feel no surprise at the success which has attended his work in the business colleges of Cleveland. A strong effort will be made to secure his services here for a course of lectures in the near future.

On May 25th the Parkman Union Association held its first regular meeting since reorganizing, at the pleasant home of J. W. Davis in Parkman. The house was filled to overflowing, the most perfect harmony and good

feeling prevailed throughout the day. "A taste of heaven on earth," remarked Bro. King, "reminded me of the Amen."

Promptly at 11 o'clock the meeting was called to order by Bro. J. W. Davis, acting president pro tem. Music rendered by the Ober Union choir. Dr. L. C. Todd, of Garrettsville, responded to a call in a few introductory remarks. Miss Patne, of Painesville, O., followed with a short inspirational address. Her control offered congratulations on the revival of our society; exhorted us to plant ourselves on a firm basis and to make our cause respectable by the work which it performs, reminding us that in union there is strength; assuring us that, if we put our shoulders to the wheel in united efforts, we are promised aid from the spirit friends.

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H. Day Gould is now engaged in delivering a series of lectures before the society, "Spiritism and Modern Science," while we have had one instructive lecture from Hudson Tuttle and a very satisfactory one from Editor W. Emerson. Mrs. R. S. Little speaks here under our auspices the last two Sundays in June.

The permanent officers elected were: F. B. Skeels, Sec.; chairman, Richard Carleton, vice-chairman; F. C. Bangs, treasurer and Yours fraternally, C. H. GOULD, Sec'y.

May 30, '89.

Boston, Mass.

We are all busily employed here in Boston getting ready for the summer campaign, as probably are our Western friends, for this season presents many charms, especially to those who enjoy the camp meetings. Lectures are now all closed here, and the speakers are getting ready for weeks of weary travel, which is sure to fall to the lot of itinerants. Our speakers are now so few in numbers that the work falls heavily upon their hands. I have grown, perhaps, a little too considerate of myself, for I have religiously refused all camp meeting engagements except at Parkland, Pa., for two reasons: one that the work is excessive, and the other that I find such promiscuous gatherings affect the quality of my mediumship to a great degree, and as the demand upon my powers in that direction are for more than I can meet from day to-day, I think it wise to exercise considerable restraint in that direction. I had promised myself to go West this season, but I shall instead pass the time in Saratoga, where I lecture during the summer. Here the medical bill is before the Legislature, and with considerable prospect of being carried; if so, there is an end of mediumship practicing. The Liberator seems to be totally indifferent to it all, although they, of all others, should be most interested. Dr. R. Flower, whose new Healing Palace on Columbus avenue, is the envy of the regulars, has been the most liberal so far as money is concerned, and is helping to make a strong bid, but there is nothing in the Liberator action, nor as bold a showing as there should be. The Boston Globe has hit the M. D.'s rather severely on more occasions than one, and now that the doctors have cut up poor Irving Bishop before they knew if he was dead it ought to be hoped for that any laws of "protection to be passed." By the way Bishop, it seems to me, was in a trance, out of which he probably would have come in short time if they had only known enough to have left him alone. Instead of notifying his wife or mother after he fell in the fit they made a division of his body and his relations. The whole affair reminds me of story I once heard of an Irishman, who being very ill, a consultation was called. After the doctors had all left his wife came in and said: "No, Pat, what did the doctors say?" "Not much, Biddy," replied the sick man, "only that the poor mortem would show the truth," and it seems to have been open to this Mr. Bishop was treated. Without a doubt he was in an unconscious trance, as nearly every medium who uses their powers extensively has been an hundred times over. It is rather hard to say into such hands, if the Bishop case is any criterion. We have had a young lady here declared dead and prepared for the grave, open her eyes, began to talk, and she knew and said, "I was about, so the wise men are not always infallible. Let me hope that the interest in your paper increases, and that the good work goes on."

Truly yours, JOHN W. FLETCHER.

At the annual meeting of the Boston Spiritual Temple Society the following officers were elected, to serve for the ensuing year: Richard Holmes, president; Dr. C. Street and Mrs. Lucy A. Mellen, vice-presidents; Oscar L. Lockwood, recording and corresponding secretary; George S. McCall, treasurer.

Finance committee: Geo. C. Paine, David W. Craig, J. M. Foster, Mrs. Olive E. Holmes, J. M. Ordway, A. L. Knight, Albert E. King, Mrs. A. A. Torrey, Mrs. R. A. McCall, Mrs. Martha Moore and Dr. J. C. Street.

Trustees: Richard Holmes, George S. McCall, Mrs. Lucy Mellen, Eli W. Smith, F. A. Goddard, Mrs. Harriet Mellen, Mrs. Mary B. Smith, Mrs. Ida P. A. Whitlock, S. C. S.

Victory writes thus: The Massachusetts medical Bill was defeated June 6th, after nearly five months' anxiety in behalf of the people and great expense to the State as well to the people. It was a sad sight to witness five lone Senators standing up to be counted as favoring such farce as has been exhibited in the General Court of Massachusetts of 1889, on the one man's pet order for something, but willing to take nothing rather than be defeated. Doubtless the Senate was willing to assist the Lower Branch in rushing the bill through to be engrossed without debate in the last days of the session. The five Senators alluded to did not seem to have faith or courage to argue the benefits to be derived from the law, but only advocated it on the ground that it did not restrict any body or anything in the medical practice, except they did not give their pedigree from birth; and yet a certificate from the clerks of cities and towns that they had qualified themselves for practice under the laws of the State. The penalty for not having such a certificate being a fine of \$1,000 and imprisonment for non-performance. The representative of that saw the need of the pet order which resulted in a stringent medical bill, and was afterwards willing to take a bill that had no restrictions, must feel shagreened at the trouble and expense he has caused the people and the State, and he should be placed on the retired list, in future years, that no more unnecessary expense shall accrue from his pet order; that he seemed to be the only one that was willing to father and mother the results that followed. All credit is due to the remonstrants from the people—the able lawyers that appeared before the Judiciary Committee of both branches of the General Court; also the secular and spiritual papers—the Banner of Light—for what they done to spread the defensive arguments broadcast over the State; also the Liberal League movement work, which was in the end what was needed. We had individuals that furnished the money to pay the expense of such a sham battle on the part of the originator which claims to be the only one responsible, or to give credit to the order that resulted in such a needless expense and five months of constant watching by the remonstrants that no law should be snatched upon them while they were asleep. Massachusetts citizens are alive to medical freedom, and do not believe that their constitutional rights shall be infringed upon by State laws sprung upon them as has been in other States.

PERSONAL.

A. H. H.—O. K.

G. S. P.—Contribution accepted with thanks. Will see the light before long.

Dr. Roethermel is requested to send his present address to M. E. Aldrich, 873 Washington street, St. Paul Minn.

For restoring the color, thickening the growth, and beautifying the hair, and for preventing baldness, Hall's Hair Renewer is unsurpassed.

Shad and Strawberries.

[Baltimore News.]

When the angels made shad The devil was mad, and he said: "So to ruin the scheme He jumped in the stream And stuck in the bones out of spite."

When the strawberry red First illumined its bed, The angels looked down and were glad; But the devil said: "For he'd used all the bones on the shad."

See testimonial of Dr. A. B. Dobson in another column of to-day's issue. Dr. D. is a kind-hearted man and a good dispenser of diseases, and those who apply to him for relief do not seek in vain.

Healing and Developing Medium, J. M. WALTERS, Box 521, Sarnia, Ontario, Can.

To above address send \$1.00 and stamp, with age, sex and leading symptom and receive spirit treatment. Magnetized healing and developing paper, 50 cents per package. Magnetized plasters for lung, liver, heart and kidney diseases, 50 cents. Developing circles formed by letter, \$1.00 each, for developing paper and instructions for forming circles.

SPIRIT MESSAGES

Given through the Mediumship of Henry H. Warner, Cincinnati, Ohio, by the Guides, Waukena and Watonwan, Wednesday, June 6, 1889.

INVOCATION.

Oh, thou great spirit of love and truth, to thee we come this morning, asking that the spirit of harmony may rest upon us all, that we may feel the presence of the spirit loved ones near us. May we ever rise above the sorrows and clouds of life and be filled with the pure inspiration that ever comes in response to loving aspirations and earnest endeavor for the highest and best of life. We know that our loved ones are just here by our side waiting to whisper to us the sweet messages of love and comfort, if we will but open the door of our hearts to them. For the highest truth and the deepest love; for their tender care and we truly thankful. In humanity's name; Amen.

CHARLES RANDALL.

I come this morning to a relative who lives in Chicago, and I am glad to come and say to J. H., that we have seen the hard bitter struggle you and the dear ones have been passing through, but the clouds are breaking away and the sun shines out in brighter rays because of its absence. Have you forgotten how on the long march through a hostile country the boys cheered when they came in sight of a fort from which waved the stars and stripes and saw faces of the boys in blue as they manned the breastworks? I don't think you, have and so I say your life at the present moment is like unto this. You have been marching through a hostile country and now you are nearing the friendly forts. Go onward. Give my love to the wife and the children. Good-bye.

JAMES BROWNE.

Good-morning, friends, I have come this morning to send a few words to my wife Martha, and my daughters, Mattie and Alice. Dear children, and wife, I am often near you in your homes, at Valhalla and in Chicago. This is a beautiful truth, and I am happy to grasp this opportunity, and I send my love to Moses at Chesaning. I will be near him on the rostrum when he speaks. To you all each and every one I say angels keep and guard you. Oh, my wife, we are waiting over here for you and we shall lead you gently onward until the hour of peace comes to you. Good-bye.

EDWARD LONG.

Tell my papa and mama, and all the brothers and sisters out on the hills that I come this morning to them and I want them to know that Eddie likes the new home. Mama does not have to climb so many stairs and you all have better health than in that dark place. Many things I want to say but will wait till another time and then speak to you.

MARY C. HODGE.

Oh, Will, how glad I am to come and send you these words by our friend. I am growing beyond the conditions that surrounded me when I passed away from you—no, only cast aside the old garment and and put on the new—and I am near you and shall ever endeavor to counsel you from this side of life. Yes I have grown beyond the darkness of the earth and stand to-day free from the chains of materiality. Work faithfully for the time is soon coming when you shall be rewarded by a grander inspiration than you have yet received. I am happy because I have found that what we had believed in is true. When I passed out the loved ones and the faithful guides received me. I want to stay longer but cannot so say good-bye.

MRS. KATIE ROTH.

When I passed away from my home and the children I did not expect to be joined so soon by the baby, but Charlie came to me and I took him in my arms, and together we come often to the loved ones at Riverview. The baby loves to be with Grandpa Frank. We come to you Albert, my husband and I say I am guarding thy pathway and often I throw my arms around you and my lips press yours in the deepest love. Watch well your ways in your work for you must not lift too heavy weights. I see you often when you are at work on the elevators. I often wonder sometimes at the risks you take. Love is still my thought for you and you must succeed in life for my sake and May's if not for your own. Take good care of May, she will be a guiding star for many as life unfolds for her and I want to thank her aunts for their loving kindness. No, Mamma Roth I have not forgotten you, but have left the best of the feast until the last and to you I bring a half-opened water-lily and say that as its snowy petals expand and fill the air with their rich fragrance so in your own sweet modest way you will bring happiness to many people. Aufwiedersehen.

HATTIE ZIMMERMAN.

Mother, I followed your dear letter from Camanche, from the country of big trees, to this place and with me comes Eddie. We know the dark hours through which you have passed and we see the shadows that even now seem to gather above your head, but you need not fear, for your angel ones will aid you to rise above the hard trials of life, and don't make that change you have been thinking of, for a while yet. It is not a sincere proposition that has been made to you since you mailed your letter to this place. The facts are as we have stated and I think we see them correctly. Life in the spirit world is beautiful. You ask us where is this spirit world? All around you. You are living in a part of it to-day. Yes its beauties lie all around

you and at times your own vision brings them before you and your ears are opened to its sounds. Good bye.

EDA EDSON.

I was a little girl when I left my body and I have been growing since till I am almost as tall as mamma. I come this morning to give my love to papa Milan, mamma, sisters Phoebe and Pearl, and all the other dear ones. Aunt Alma, there is a real sweet lady comes with me and she says "Tell your auntie, that her old school-mate, Vella Penlee, comes with regards, and my spirit face is on the photograph." Uncle Warner comes and says he wants you to know that he has not "fused out" by any means. I am happy here and I want Phoebe to know that sister Eda is often with her and will always try to help her. Grandpa Henry I send you a kiss, and you too, Grandpa Joseph, yes to all. Send this to Mrs. Lodena Edson, 1728 New Jersey Ave., N. W., Washington, D. C.

WM. H. BAXTER.

The thought has come to me from the experiences of the past that it was almost useless for one to give any description of one's self or facts from one's life, for no matter how accurate you may be your best acquaintances will hardly recognize you, and some will not acknowledge you when they know every word to be true. But I do not care whether any one knows me or not I came to say that William Hartley Baxter, of Charlestown District, Boston, and Chelsea, Mass., still lives and has an existence. I am glad to testify to this glorious truth.

LEWIS IRELAND.

If I were able to come back to this earth and put on materiality again I do not think I would. The old trouble with my lungs has left me and as a guide and protector from this side of life I can be of more benefit to my wife and son than if I were a weak physical. I say to Belle stay where you are for the place is best adapted to your work. Willie, your mother, and I send this to you.

MARY FLESHER.

My dear brother Will: This morning I come to you and greet you with gladness. We say to you to be prepared for the unexpected for at any moment changes are apt to take place, but they will be better than those of the past. You will pardon the brevity of my communication as I am unable to remain in rapport with the medium, so farewell.

ORONTIDES.

The sun rises in splendor this morning, and swings upward into the heavens with slow but mighty sweep. Like unto this has been the march of man from the ages of superstition and savage ignorance to his present stand upon the mountain-side of knowledge and wisdom. Man has risen, but how? Was it by means of the purely material faculties? By a cultivation of the physical man alone? Far from it; that nation has risen the highest in the scale of life which has blended the spiritual with the physical; man has risen because he was possessed of a spiritual; it may have been only a germ it is true, but there is no land where man has dwelt that does not bear evidence of worship, and worship, deformed and hideous though it may seem to us to-day, that was evidence of a spiritual man seeking for expression, but hampered by an imperfect medium through which it must find expression. Some have claimed life as a result of organization; but grant their position and we are brought face to face with a miracle far more stupendous than that of the immaculate conception or three gods in one. We are asked to believe effects to be causes, and causes, effects; we are asked to believe that organization produces the organizing and propulsive force. Life cannot come except from life; matter left to itself cannot produce one of the phenomena of force. The life principle is existent in all nature and unfolds in power and beauty from the protoplasmic cell to the complex organization known as man.

The call to a higher and grander life comes not from the physiological and anatomical man; but from the psychic or soul man. As said by one of our speakers recently: "Brain does not think; nerves do not feel; they only serve as the battery and wires along and through which are transmitted the thoughts and sensations of the spiritual man. Such to us appears to be the reasonable solution of the problem as far as our present knowledge of the higher quadrates of life will permit us to go. An unknown quantity will always be present which will defy any known method of the present for elimination. As to myself I know that I am a conscious human entity, once a dweller in the material in the ages past; that I now by means of a natural law of attraction am causing my thoughts to be given you through this instrument, whose guide and teacher, I have become because in him I have found one capable of receiving my influence. Though I may have dwelt in the spiritual world for many thousands of years; though my material eyes may have gazed upon the Pyramids in their building, yet I am only as a student in the primary department, when I compare my actual knowledge and powers of expression with the vast domain as yet untrod by my feet in the eternal march of progress. The mysteries of the past are as naught before the actuality of the now and the possibilities of the mighty to-be. Peace and knowledge and love abide with each of you.

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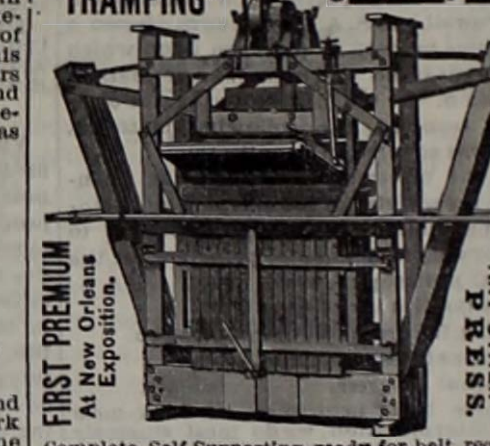
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A Ghost in his Bed-room.

Alonso Thomas, a young colored man employed at John Freeman's grocery, 526 East street, was found at daylight yesterday morning by Officers Fow and Gunther standing in front of his employer's store in his night-clothes. When addressed by the officers he was unable to speak, and it was evident he was laboring under powerful mental excitement.

His eyes bulged out as if they would burst from their sockets, and gleamed like coals of fire. His usually black face assumed an ashen hue, and terror was stamped on every feature. When he had recovered sufficient to talk, he told the officers that he had seen the ghost of Louis Roder in his room. Thomas occupies a room in the second story of a house on East street, between Green and Walnut.

Louis Roder, who formerly kept a saloon at the corner of Second and Main, died in his room about six months ago. Since his death, the negroes of the neighborhood say his ghost has returned every night to his room. Thomas applied to rent the apartment, and was told it "was haunted." He said he did not believe in ghosts, and was not afraid to sleep in there. The room was rented to him.

About 1 o'clock yesterday morning he says he was awakened by a loud noise on the outside which sounded like a number of people tramping up the steps. He got up and opened the door, but nobody could be seen. Thomas says he happened to cast his eye over into a dark corner of the room and there stood the ghost of Louis Roder as plain as life. With a yell of terror, Thomas broke from the room and fairly rolled down the stairway into the street. He was so badly frightened that he did not stop to get his clothing, and he could not be induced to go back after them. He stood shivering on the street the remainder of the night.

Thomas said he knew Roder well, and is willing to stake his life on the truth of his assertion that he saw the ghost. The negroes of the neighborhood are terribly excited over the event, and it will be many a day before another occupant for the room will be found.—Louisville Courier-Journal.

Wonders of the Heavens.

The elder Struve made the movement of the sun through space to be about five miles a second, but on the supposition of the brightest stars being between two and three times nearer to us than they seem really to be. We can now see that the actual speed of the solar system can scarcely fall short of twelve or exceed twenty miles a second. By a moderate estimate, then, our position in space is changing to the extent of 300,000,000 miles annually, and a collision between the sun and the nearest fixed star would be inevitable were our course directed in a straight line toward it after the lapse of 50,000 years!

The old problem of "how the heavens move," successfully attacked in the solar system, has retreated to a stronghold among the stars, from which it will be difficult to dislodge it. In the stupendous mechanism of the sidereal universe the acting forces can only betray themselves to us by the varying time configurations of its parts. But as yet our knowledge of stellar movements are miserably scanty. They are apparently so minute as to become perceptible in general only through observation of great precision extending over a number of years. Even the quickest moving star would spend 257 years in crossing an arc of the heavens equal to the disk of the full moon. Yet all the time (owing to the inconceivable distance of the objects in motion) these almost evanescent displacements represent velocities in many cases so enormous as to baffle every attempt to account for them.

"Rudawaya stars" are no longer of extreme rarity. One in the Great Bear, known as "Groombridge, 1830," invisible to the naked eye, but sweeping over at least 200 miles each second, long led the van of stellar speed. Professor Pritchard's photographic determination of the parallax of Cassiopeia shows, however, that inconspicuous object not only to be a sun about forty times as luminous as our own, but to be traveling at the prodigious rate of 100 miles—while Dr. Ekin's result for Arcturus gives it a velocity of little less than 400 miles—a second!

The "express" star of the southern hemisphere, so far, is one of the fourth magnitude situated in Toucan. Its speed of 200 miles a second may, however, soon turn out to be surpassed by some of the rapidly moving stars picked out for measurement at the Cape. Among them are some pairs "drifting" together, and presumed therefore to be connected by a special physical bond and to lie at nearly at the same distance as ourselves. The presumption will now be brought to the test.—Contemporary Record.

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Passengers over the Lake shore and Michigan Southern Railway, Nickel Plate Railway, Western New York and Philadelphia Railway and western division of the New York, Lake Erie and Western Railway, change cars at Dunkirk, N. Y., and take the Dunkirk, Allegheny Valley and Pittsburgh Railway for Lily Dale station. Passengers over the "Erie" system, including the New York, Pennsylvania Railway and Buffalo and Southwestern Railway, change cars at Falconer crossings, three miles east of Jamestown, N. Y., and take the Dunkirk, Allegheny Valley and Pittsburgh Railway for Lily Dale station. Inquire of railroad ticket agents for excursion rates to Lily Dale.

BOARD AND LODGING.

The Grand hotel is now in fine condition for the reception of guests, having been newly furnished, papered and painted throughout, and fitted with modern conveniences, and will be open this summer during the entire summer, from June 1st to September, with C. H. Gregory, of Jamestown, N. Y., as proprietor. The prices for board, with room, are \$1 to \$1.50 per day, according to room. Tent meals 50 cents; lodging 50 cents.

Campers and regular occupants of tents and cottages can get their meals at the hotel, by the week, at 25 cents each. Lodging can be obtained at cottages at reasonable prices. The daily admission to the ground is 15 cents per day, and for campers inside the gates 10 cents per day.

LECTURES AND MEDIUMS.

The platform will be occupied by the best talent attainable. The tent embraces many old and a number of names entirely new to our camp. A great many phases of mediumship will be represented on the grounds—clairvoyance, slate-writing, healing, test, etc.

W. J. Colville who is so widely and so favorably known as an author and teacher of spiritual science, will conduct a class in practical metaphysics, or the theory and practice of spiritual healing.

Edwin W. Emerson, of Manchester, N. H., the well-known platform test medium, will occupy the platform after each lecture, from August 25th until the close of the meeting.

August 2, 1899, K. Keeler, of Brooklyn, N. Y., for the past two years at Cassadaga, will be on the grounds during the season.

W. A. Mansfield, slate-writing medium, of Boston, Mass., well known to the campers of former years, will be on the grounds during the entire meeting.

J. Frank Baxter and Mrs. A. M. Glading will give tests from the platform at the close of each of their lectures.

Walter Howell will be with us from the opening to August 30th, and will assist at conferences, entertainments, etc.

Miss Jennie B. Hagan will be present from August 25th to the close of the meeting and will improve poems each day.

Dr. J. C. Street, of Boston, Mass., will act as chairman the first three weeks, and H. D. Barrett, of Meadville, Pa., the remaining two weeks of the meeting.

PROGRAM.

July 25, Friday, Walter Howell, London, Eng., 9 p. m.

July 27, Saturday, Mrs. R. S. Little, Boston, Mass., 8 p. m.

July 28, Sunday, Walter Howell and Mrs. R. S. Little, 10 a. m. and 8 p. m.

July 29, Monday, Conference, 10 a. m.

August 2, Friday, Walter Howell, 8 p. m.

August 3, Saturday, Hon. Sidney Dean, Warren, R. I., 8 p. m.

August 4, Sunday, Mrs. R. S. Little and Hon. Sidney Dean, 10 a. m. and 8 p. m.

August 5, Monday, Conference, 10 a. m.

August 6, Tuesday, Hon. Sidney Dean, 8 p. m.

August 7, Wednesday, J. Frank Baxter, Chelsea, Mass., 8 p. m.

August 8, Thursday, Rev. Samuel Watson, Memphis, Tenn., 8 p. m.

August 9, Friday, J. Frank Baxter, Doylestown, Pa., 8 p. m.

August 10, Saturday, J. Frank Baxter and Mrs. A. M. Glading, 10 a. m. and 8 p. m.

August 12, Monday, Conference, 10 a. m.

August 13, Tuesday, Mrs. A. M. Glading, 8 p. m.

August 14, Wednesday, Rev. Samuel Watson, 8 p. m.

August 15, Thursday, Walter Howell, 8 p. m.

August 16, Friday, J. Clegg Wright, Newfield, N. J., 8 p. m.

August 17, Saturday, W. C. Warner, York-shire, N. Y., 8 p. m.

August 18, Sunday, J. Clegg Wright and J. J. Morse, 10 a. m. and 8 p. m.

August 19, Monday, Conference, 10 a. m.

August 20, Tuesday, Mrs. F. O. Hysser, Raleigh, N. C., 8 p. m.

August 21, Wednesday, J. J. Morse, 8 p. m.

August 22, Thursday, Mrs. F. O. Hysser, 8 p. m.

August 23, Friday, Miss Jennie B. Hagan, 8 p. m.

August 24, Saturday, Memorial Day, 10 a. m.

August 25, Sunday, Mrs. Cora L. V. Richmond, of Chicago, Ill., and Hon. A. B. Richmond, Meadville, Pa., 10 a. m. and 8 p. m.

August 26, Monday, Conference, 10 a. m.

August 27, Tuesday, Mrs. Cora L. V. Richmond and W. J. Colville, 8 p. m.

August 28, Wednesday, W. J. Colville, Boston, Mass., 8 p. m.

August 29, Thursday, Miss Jennie B. Hagan, 8 p. m.

August 30, Friday, Mrs. Cora L. V. Richmond, 8 p. m.

September 1, Sunday, Mrs. Cora L. V. Richmond and W. J. Colville, 10 a. m. and 8 p. m.

September 2, Monday, Conference, 10 a. m.

September 3, Tuesday, Conference, 10 a. m.

September 4, Wednesday, Conference, 10 a. m.

September 5, Thursday, Conference, 10 a. m.

September 6, Friday, Conference, 10 a. m.

September 7, Saturday, Conference, 10 a. m.

September 8, Sunday, Conference, 10 a. m.

September 9, Monday, Conference, 10 a. m.

September 10, Tuesday, Conference, 10 a. m.

September 11, Wednesday, Conference, 10 a. m.

September 12, Thursday, Conference, 10 a. m.

September 13, Friday, Conference, 10 a. m.

September 14, Saturday, Conference, 10 a. m.

September 15, Sunday, Conference, 10 a. m.

September 16, Monday, Conference, 10 a. m.

September 17, Tuesday, Conference, 10 a. m.

September 18, Wednesday, Conference, 10 a. m.

September 19, Thursday, Conference, 10 a. m.

My sister, who has been in the spirit world many years, came out and reached her hand to me, and as I stood beside her I said, sister, will you try to make your features as natural as possible, as you had a marked face; if you can make it entirely natural I can tell the many who mourn for their loved ones that I know my sister came to me. She immediately turned her face to the light so that I could see her distinctly, and it was perfect. Then she gave a long and beautiful message, full of thought and loving words of encouragement. Said she would continue to guide and protect, and that my work was to unfold from day to day. Her manner, as well as her looks, were real and complete. I shall never cease to be grateful to her and the medium for the great test given me. Then my son, who passed to spirit life in 1875, called for me and held my hand and dematerialized outside of the cabinet. My adopted daughter also proved she was there, and gave a loving message to me and words to others not present. Then E. V. Wilson came out as natural in form and features as in earth life, and it is certain that any one knowing Mr. Wilson could not be mistaken as to his identity and his message was entirely characteristic of him.

At one time during the seance the medium was brought out of the cabinet and a spirit walked by her side; the light was such that all could be seen clearly. Many other things were done and said which were beautiful and convincing. Mrs. Houston is interested in the truth in her own soul, and gives in her seances ample proof of the greatness and truthfulness of her manifestations. May she live long and be fully appreciated, and that her work will result in the greatest good to our holy cause. Mr. Aspinwall is an old and earnest spiritualist.

I would like to speak of a seance of Mr. Winans, but must wait until I write again simply saying the manifestations were genuine, as the evidence was conclusive to establish that point. The tests given by his German influence were very fine indeed, also by his Indian influence.

Next Sunday is my last lecture here until the second Sunday of July, when I commence another course of lectures to remain in this field as long as I feel my influence can do an efficient work, when it will be left for some other to come and carry it on in their line to meet the wants that my influence may be able to supply. Through the variety of speakers and mediums a general work is done with the support of societies and the hearers generally. Angels help us all to lose sight of all selfish ends and in the spirit of union, on until all tears are wiped away and the harvest glorious.

I wish also to acknowledge the identity of the spirit communications in the message department of the "Better Way" of Mr. Allen, Lokema Higbee, Luena Richardson and Friend Shaw. I do this because I know how much good it does dear spirit friends to have us respond to their words of love and cheer.

I speak the first Sunday of June in Sterling, Ill. On the second I attend the two days' meeting in Rockford, Mich., thence to Chicago, Ill. On return route I will attend three days' group meeting in Hartford, Conn., with other speakers. There are many good mediums in this city, and quite a number of them will be heard from in the near future in the lecture field. Thus the good work goes on.—I have at each lecture reviewed the claims of "THE BETTER WAY." My permanent address will be for some time at Minneapolis, Minn. I rejoice in the growth of this "Better Way," and I hope it will receive all the support it so fully deserves. Yours for the progress of our glorious cause.

SOPHRONIA E. W. BISHOP.

Parkland, Pa.

The forty-first year of our camp meeting organization dawned auspiciously. From a small and apparently insignificant beginning like all the great revolutions of truth to mankind, the blessed rays of light have grown brighter and more beautiful until to-day beneficent power and influence is felt and acknowledged in thousands of homes; and among the millions of avowed spiritualists throughout the world may be numbered many of the wise and good, the learned and pure of all nations and climes.

While the philosophy which cognizes the continuity of personal conscious identity, as evidenced by the positive proof of spirit return, has commended itself to the studious and thoughtful sage, the simple and weak have in many instances been found fit to be chosen instruments for confounding the wise and mighty.

The Spiritualists of Philadelphia congratulate the friends of humanity and progress throughout the world on the spread of the light of knowledge, and extend a cordial invitation to visit our camp meeting at Parkland, between June 25 and September 1, 1899, where the spiritual philosophy will be discussed and expounded by able thinkers and speakers, the power of the truth will be demonstrated by unassailable evidence, and the welfare and development of the physical, intellectual and mental being be carefully and intelligently provided for by managers of our association.

Beautiful Parkland, foretaste of summer land, rich in all that contributes to health and rational enjoyment, bids you a hearty welcome to its broad meadows, shady walks, noble groves, life giving waters and pure air, and where everything conspires to refresh and invigorate one for the stern battle of mortal life.

SPEAKERS.

The following speakers will occupy the rostrum as follows:

W. F. Peck, from June 30 to July 15.

J. Frank Baxter, July 15th.

Miss Jennie B. Hagan, July 18 to 23th.

H. K. Fairfield, July 27 to 30th.

J. Wm. Fletcher, August 4th.

Sidney Dean, August 10 to 11th.

Frank Algerton, August 17 to 18th.

Mrs. Fannie C. Allen, August 18 to 24th.

Mrs. H. Lake, August 25 to September 7th.

NOTES.

Conferences take place July 25, 16th, August 1st, 3d, 6th, 13th and 15th.

The dancing pavilion is under the management of Mr. W. F. Spitz, and the constant variety of entertainment offered to patrons will be one of the most pleasing features of the season. Announcements will be made weekly of new attractions.

The orchestra, under the direction of Mr. Rudolph Thaler, will furnish music for the dancing, and will play every day.

The choir, led by Mr. Frank Pray, will be assisted by a number of instrumental soloists and has been largely augmented.

Provisions have been made to accommodate lodgers and parties will be provided for on application at the superintendent's office.

Household goods and baggage of tenters will be transported free of charge if labeled "Parkland, Pa." and delivered to the superintendent's office.

During camp meeting, June 25th to September 18th, tickets will be sold at 50 cents for the season.

To secure the reduced rates of fare during camp meeting tickets must be procured on or before the 15th of June. Tickets will be sold at 50 cents for the season.

HANOVER'S

First Edition of "The Spirit World" by Mrs. C. L. V. Richmond, published by The Chicago Spiritualist Fraternity, 132 Congress Street, New York, N. Y.

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NOTICE TO OUR ENGLISH PATRONS.

Mr. H. A. Kelsey, of the Progressive Literary Agency, 3 H. Market, New Castle-on-Tyne, England, will act as agent for THE BETTER WAY during the absence from England of J. J. Morse, in whose stead he is conducting above business. Parties wishing to subscribe can do so by addressing Mr. Kelsey at above. The rate being eleven shillings per year, postage free.

WAY PUBLISHING COMPANY.

MEETINGS.

Cincinnati, Ohio.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. B. Hall, 113 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are warmly invited.

The Lyceum for children and adults meets at G. A. B. Hall, 113 W. Sixth street, Cincinnati, every Sunday at 10 a. m. All are warmly invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2, free at the American Health College, Fairmount. Free to all.

Douglas Hall, N. W. Sixth and Walnut streets, trance lecture every Sunday at 3 p. m. Mr. Adam Spencer, Admission free. Strangers cordially invited.

Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Roworth street—Seances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars see notice on sixth page, L. B. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall—Lectures by able speakers Sundays at 10:45 a. m. and 7:45 p. m. Richard Holmes, President; Albert F. Hing, Treasurer; O. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Essex streets—Spiritual Fraternity Society will hold public meetings every Sunday.

The Temple Fraternity School for children meets at 10:45 a. m.; afternoon services at 2:45, and Wednesday evening social at 7:45.

SPIRITUALIST PHENOMENA ASSOCIATION, LADIES' AID FAIRLORS, 1031 Washington street—Sunday meetings at 2:45 and 7:45 p. m. Solicits correspondence from mediums everywhere, through whom interesting phenomena may occur, suitable for a public platform. J. E. Hall, President.

Children's Progressive Lyceum No. 1—Seances every Sunday at 11 a. m. in large hall, corner of Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. F. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

1031 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society meets every Friday. Private seances for members only, first Friday in each month. Public meetings every Friday evening at 7:45. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10:45 a. m. and 7:45 p. m. When Cobb, Conductor. KALE HALL, 610 Washington street, corner of Essex—Sundays at 2:45 and 7:45 p. m.; also Wednesdays at 8 p. m. Able speakers and test mediums. Excellent music. Dr. E. H. Mathews, Chairman.

America's Hall, 74 Washington street—Services each Sunday. Dr. W. A. Hale, Chairman.

A Public Social Meeting will be held every Thursday evening at 7:45 in the office parlors of Evans House, 125 Tremont street. Eliza J. Bennett.

The Spiritualist Phenomena Association will hold their meetings in the Lyceum Hall, 1031 Washington street. It is the hall above the Ladies' Aid Hall.

Chelsea, Spiritualist meetings are held in Pilgrim Hall, 401 Fellows Building, each Sunday evening at 7:45 o'clock.

Meetings are held at Grand Army Hall, Sundays at 10:45 and 7:45 p. m. All mediums invited. G. F. Smith, Chairman.—The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 10 o'clock street. M. L. Dodge, Sec.

Cambridge meetings are held every Sunday evening at 9:45 Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

New York, N. Y.

The American Spiritualist Alliance meets at 218 West 42nd street, New York City, on each alternate Wednesday at 8 p. m.

All spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

Spiritualists who are disposed to aid the American Spiritualist Alliance can do so by sending subscription to F. S. Maynard, 210 Washington st., who will acknowledge all remittances.

THE ALLIANCE defines a Spiritualist to be "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

J. E. Clark, Corresponding Secretary, Columbia Hall, 878 6th Avenue, between 10th and 50th streets.—People's Spiritual meeting. Services every Sunday at 10:45 and 7:45 p. m. Mediums and speakers always present. F. S. Maynard, Conductor.

Ardenum Hall, 25 West 55th street, N. E. corner, 6th Avenue.—Meetings of the Progressive Spiritualists held every Sunday at 10:45 and 8 p. m. Bellamy speakers and test mediums. Mediums in spirit phenomena gifts. Prof. G. W. Van Horn, Conductor.

Atelph Hall, corner 2d street and Thavenue.—First Society of Spiritualists holds meetings every Sunday at 10:45 a. m. and 7:45 p. m. Admission free.

A General Conference will be held every Sunday evening at 8:30 West 55th street, at the residence of Mrs. M. G. Maynard.

Philadelphia, Pa.

The Second Association of Spiritualists, of Philadelphia, meets every Sunday at 10:45 a. m. in A. B. Hall, 10 Superior street. Spiritualists and liberal-minded persons are invited to send their children, and the public generally, to visit and attend.

W. E. Gaylor, Conductor.

Spiritualist meetings, Memorial Hall, 175 Superior street, every Sunday at 10:45 a. m.

Children's Lyceum every Sunday at 10:45 a. m. W. E. Gaylor, Conductor. Friends and public are cordially invited.

Specialty Reported for The Better Way.
SOCIETY OF UNION SPIRITUALISTS
 Lectures and Tests Delivered by the
 Guides of Edgar W. Emerson, G. A. R.
 Hall, Cincinnati, Ohio, Sunday, June 9,
 1899.

MORNING LECTURE.

The morning lecture was attended by a large and intelligent audience, and all seemed much pleased with the discourse as was evinced by the frequent and hearty applause. The guide greeted the audience with a few preliminary remarks and then proceeded to the discussion of questions furnished from the audience. A brief outline of the principal points of the more important answers is given herewith. Can spirits perform physical manifestations? Most certainly they could. But they required certain conditions to produce the results desired. One would not expect to send a telegram to an absent friend without the aid of the operators and the wires over which the messages had to be sent and they were useless without the batteries which generated the electric current. And by observing the proper conditions we could have physical manifestations of wonderful power and beauty.

Could trance mediums go into and come out of the trance when they pleased and were they ever conscious of their surroundings? The trance could not be assumed and laid aside at the pleasure of the medium. The trance had two phases—the unconscious, in which we have absolute control by the spirit; and the semi-conscious in which the medium is partially cognizant of the events transpiring. The unconscious trance medium is simply a machine which is operated by the spirit control, and this state cannot be assumed or laid aside at the desire of the medium. Watchful care should be exercised not to allow yourself to be self-psychologized into giving great names to communications. The guide gave several illustrations of this and also advised the mediums to seek for more harmony in their development and a closer union among themselves. Several other questions were answered but as anything but a full report would be an injustice, they are omitted, and below will be found the morning

TESTS.

Sunbeam made a few general remarks and then proceeded to voice the messages for the angel loved ones who were able to manifest. The first who came was an old gentleman who said he had found out, since he passed away, what was meant by the story of the rich man who wanted just one word sent to his friends, to let them know his condition; but he had found that he could come himself and he wanted his friends here and at his old home at College Hill to know that he comes often to let them know that he has found death to be the door unto life, and that he is trying as conditions permit to help in the progress of humanity and he gives the name of Joel Strong. Recognized.

There comes over here by this lady a man who brings with him a strong magnetic influence and he comes very close to you and gives me the name of John, —oh, that's his last name—and with him I see seven spirits who have gone from your family. I see at home the vacant chair the husband used to occupy, and he tells me to say he and the father and sisters come often to you to aid you and that you are in better circumstances to-day than you were a year ago and that your life will continue to grow brighter. Recognized.

As we pass from this condition we sense the presence of a man who seems to be covered with a long black cloak and that cloak represents Orthodoxy. This man was very orthodox when he was in earth life, and he gives me the name of Harmon B. Jones, and says he lived in this city for a number of years, and that he is glad to come, although he did not expect to communicate at first and with him comes his son, Milton M. Jones, and they gave a message full of greetings of love to their friends who lived in another locality. There comes here a man who was a very progressive man when in earth life and he stands by a gentleman here and he gives the name of Dr. S., and with him there comes a gentleman who places his hand upon the head of the lady next to the gentleman and he says, "Daughter, father is here," and he says something like "Parlez vous Francaise, Monsieur Lorraine. I said that so you might understand me better though I was fully Americanized before I became spiritualized and I want you to know that your spirit father, Dr. Lorraine is here." Recognized.

I see here a young man, whose home was in Carthage, and he is between thirty-three and thirty-four, and he is desirous of reaching his mother, Elizabeth, and his father, Charles, and he gives the name of C. Theodore Piepho. Recognized. William Moody, of Bellevue, Ky., said he would be better remembered as Bill Moody. Recognized. Bird Kincaid, of Pleasant Ridge, gave his name and was recognized, as was also Martha Shank, of Avondale, who said that John was still living in Avondale. This closed the morning service.

EVENING LECTURE.

Mr Emerson was greeted in the even-

ing by one of the largest audiences ever assembled in the Grand Army Hall. Every seat in main hall and gallery was occupied, and chairs were placed in the aisles, and considering the fact that certain men were busily engaged in telling what they called the death-knell of Modern Spiritualism, at Heck's Opera House, the corpse or at least that portion gathered in Grand Army Hall, seemed to be in a very lively condition. The guides took as their subject, for the evening, "Ancient and Modern Spiritualism." They called the attention of the audience to the fact that Spiritualism was not a new discovery, but as old as man himself. That the manifestations grouped under the title of Modern Spiritualism had their counterpart in the manifestations in the Bible. Take the Spiritualists of the Bible away from it, and there was nothing left but the fly-leaves and the covers. So on through the discourse comparisons were made showing that what had happened once could, would, and did happen again under like conditions, and even more wonderful things. The lecture was frequently interrupted by applause, but the feature of the evening was the beauty of the

TESTS.

Which will be found in substance below and the audience were held almost spell-bound at times by the wonderful power manifested by the controlling intelligence:

Sunbeam said she thought that the other guide never would get through talking, and feeling the great pressure of heat upon the medium she would endeavor to be as brief and rapid as possible. The first spirit who comes is a lady who brings strong magnetic and spiritual conditions with her and she says, she hardly knows whether she will be remembered by all the friends present, but she wanted them to know that she was often with them, and as in earth life she had been a medium for the earth friends, so now in the realms of spirit she was acting as a messenger to those in her sphere and below from the dwellers in the higher spheres, and she will be remembered as Jennie McKee. Recognized.

I see next the form of a child and then the form changes to that of a young man and I hear the last name of Beckman; with this comes a great feeling of pressure across the chest, and he says I was but a boy when I passed away and I come often to my friends, and I am not alone. Willie is with me and we want them to know that their boys are not dead but that we will act as a staff to their lives even yet. Say that Harry Beckman is here and that Willie and I send love to those at home. Recognized.

There comes here a man who as he gathers in our atmosphere throws out a strong positive condition. He is not an old man but middle aged man and he takes me into a place, where there are a great number of desks, and piles of books, and he says he takes me back into his old place of business in order that he may be better identified. He will be remembered by many in the good old city of Covington and I want them to know that I have found nothing to fear in death; in fact there is no death, it is only the door to a nobler, grander life. He gives the name of Wm. M. Lee. I see his place of business again and then the letters C and N and B. (Can't you tell me their meaning?) Covington National Bank. Recognized.

A spirit stands there in the aisle who is dressed in a regalia of some society and over his head I see three links and the letters I. O. O. F., and I think he is one of those fellows that carries the grips. He laughs when I say that. He gives me the name of John N. Maxwell. Recognized. There is a man comes to a gentleman down the aisle yonder, and over his head I see the initials, A. W., and he is an elderly man, and he says father and gives the name of Alfred Waters. Recognized.

A strong influence comes here and we sense conditions that we shall ward off as detrimental to our medium, but we feel as though we were riding along and suddenly a darkness comes over us and now we see that the man who brings us this influence, was riding with a horse and buggy when he was thrown out and killed. His name was Truman Handy. Recognized.

I have been watching a spirit who brings a very bright progressive influence with him, both of earth and spirit life, and I see him as a ministering spirit. He carries me away from here to another place down the river where I see he goes often to administer to the loved ones there. He comes and places his hand on the shoulder of this lady, here, and he says, "Mother, the Doctor is here. Mother, I want you to know that Doctor W. is here and that she who was my life, my love is with me, and though I went first I find that she was the first to communicate. I and my wife, Doctor and Hattie, come to you bringing love, and we go often to St. Louis. It is Dr. Whittier who is here and mother all those stirred up conditions will grow better soon." The spirit spoke of two large pictures that were at home. Recognized.

A little girl comes who gives the name of Alma Hook, and she comes to Papa John. The influence led the medium to where Mr. Hook was sitting, and spoke to him many loving words, and the spirit wife, Lena Hook, also said loving words, but space is cramped so that the messages cannot be given in full. The messages were recognized. Messages were also given and recognized from Robt. Barnes; two brothers, Aleck and Charles, and Sam Tatem. To one lady, who said she had only been in the Hall once before, Sunbeam gave an accurate description of circumstances and home surroundings.

Sensation in Albion, Michigan.

One of the most remarkable and wonderful cures that has been performed since the Christian era, is in the case of Mr. George Young, a highly respectable citizen of Albion, Calhoun Co., Mich. The following is what Mr. Young says:

"For many years I was stricken with disease of so serious a character that I could not walk or stand. I was reduced in flesh from 180 to 100 pounds. The local physicians called my complaint liver, heart and kidney disease—in fact,

all manner of diseases—but after I had paid out a great deal of money, they said I must die, and that very soon. Just at this time one of Dr. Dobson's circulars fell into my hands (I was a believer in Spiritualism) and I thought I would send to him and make a trial, for there was nothing else left for me. He sent what he called spiritual magnetized remedies. I commenced to take them, and in a very short time I began to improve, and to day I am as healthy a man as there is in Michigan, and can do as hard a day's work, and I know that Dr. Dobson cured me. I took four months of his treatment; two months after I was well, and it has nearly, if not quite, made me a Spiritualist. Since I got well Dr. Dobson has been here to see me, and I attended one of his slate-writing seances, which to me was wonderful. My cure made an excitement in our town, and by its means Doctor Dobson has had over one hundred patients here, and has been successful in curing or greatly benefitting nearly every one. Myself and wife will never tire in doing everything we can to induce the sick to send to Dr. A. B. Dobson, of Maquoketa, Iowa, for assistance, the man that saved me from a premature grave. It is nearly a year since he cured me. It is through him and his spirit band of doctors that I am alive.

GEORGE YOUNG.

Albion, Calhoun Co., Mich."

The foregoing is but one of many similar testimonials voluntarily furnished Dr. A. B. Dobson, of this city. His disciples number thousands, scattered from Maine to Oregon, and from Dakota to the Gulf. It is quite likely some may be found who have derived no great benefit from his treatment, though we are free to say we have never heard of such a case—the uniform testimony being "entirely cured or greatly benefitted." "The lame walk—the deaf hear—the blind see." Dr. Dobson's career has been a wonderful one; and certainly he is richly deserving of all the success that has crowned his work during the last few years of his residence in this city. He is warm-hearted and generous with his friends, while with those disposed to deride or oppose his work, he is not afraid to answer a fool according to his folly.—Maquoketa (Iowa) Record.

'Tis better to die, some of them say, Than to be cured in such an irregular way.

From Our Reporter's Note Book.

LOCAL ITEMS.

Mrs. E. M. Shirley has returned to Louisville, where she will make her home for a time.

The Children's Progressive Lyceum is an organization that should receive the hearty support of every one. The Lyceum in Cincinnati is doing good work. The call however is for more workers.

Parties holding tickets to the picnic will alter the date to Wednesday, June 19, as the rain prevented the picnic from occurring as advertised, therefore it was postponed to more propitious weather.

Mrs. Adah Sheehan holds her lectures, every Sunday at 3 p. m., at Douglass Hall and is giving great satisfaction. She is a good speaker and an excellent psychometrist. Make it a point to go and hear her. Her friends will find her at home at 341 West Fourth Street, Cincinnati.

The following is the program of music to be rendered at G. A. R. Hall, Sunday, June 16, by the Trio Orchestra:

MORNING.

1. Lucresia Borgia - - - Donizetti.
2. Cantique pour Noel - - - Noel.

EVENING.

1. Fantasia - Rigoletto - - De Verdi.
2. Chant de Marie - Nocturne - Lefebvre.

The First Spiritual Church held a straw berry festival, Wednesday evening, June 5, at their parlors, 432 West Seventh Street. A very pleasant and enjoyable time was passed. The regular circle is held for development every Thursday evening, at 8 o'clock. Copies of THE BETTER WAY will be found on sale there and subscriptions will be received.

"Fletcher's Tricks" is the headline the Enquirer reporter gives the last expose. Correct; they are simply Fletcher's tricks and nothing more, whether done by sleight-of-hand or those "powers," which he confessed on the witness-stand to possess.—At the close of his performance, however, the law took care of him for giving an exhibition on Sunday. Verily, the way of the exposé is not a path of peace, but is exceedingly rocky. Yes, very much so.

There are many things to be borne in mind by those who are desirous of aiding the cause of Spiritualism, and not the least among them is the fact that we have an organization called the Ohio Valley Missionary Association. Since its organization it has done a quiet but effective work. Among other things it recently secured the services of that eminent speaker, J. Clegg Wright, who gave a grand lecture, Wednesday evening, June 5. The society are in need of more members and now is the time to send in your name, address, and an annual membership fee of one dollar, to I. S. McCracken, Treasurer, Fifth & Walnut, Cincinnati, Ohio.

Magnetic Remedies

Are doing marvelous cures. The following is one:

Sumner, Bremer Co., Iowa.—Dr. J. S. Lonsack.—Dear Sir: I have been sick about three years, a great part of the time confined to my bed. During this time I received treatment from three of our best physicians, with very little benefit, when I accidentally heard of your wonderful magnetic cures, and was induced by a friend to send you my address and a lock of my hair. I done so, feeling more curiosity than hope. I must confess, for it did not seem possible that you could tell what my disease was and treat me at such a distance. I was very much surprised upon receiving a letter from you describing my case accurately, and locating all my aches and pains as well as I could myself. I have been treated by you for disease of the stomach, liver, spleen, kidneys, female weaknesses, headache and rheumatic pains. I was so cold and lifeless, having to have something warm to my feet in the hottest of weather, could not sit up but very little when I began my treatment. Every magnetic paper which I applied seemed to give me more strength, and I have been able to do more and more. I am gaining flesh some and expect soon to feel perfectly well again. We consider your prices very reasonable and within reach of the poor as well as the rich. I have been a pretty good advertisement for you, as your patients have read and heard of me, and they keep sending to me for your address, from Fayette, Sumner, Frederickburg, and even as far as Keokuk, and I am ever grateful for what you have done for me at such a distance.

MRS. G. L. CONGDON.

MOVEMENTS OF MEDIUMS.

[A] announcements and notices under this head must be received at this office by Monday to insure insertion the same week.

Dr. L. H. Willis is now residing at Glenora, Yates Co., N. Y.

J. H. Randall will answer calls to lectures on Spiritualism. Address, 229 Honore street, Chicago, Ill.

Mrs. M. E. Aldrich, inspirational speaker, may be addressed 55 West Exchange street, St. Paul, Minn.

Mrs. T. J. Lewis, speaker and test medium, 205 Harrison Ave., Boston, will answer calls in the Eastern States.

F. N. Foster, the spirit artist, is now located at Peoria, Ill., and ready to take pictures from photographs, etc.

R. R. Wardell, psychometric reader, clairvoyant and test medium. Address 206 Eleventh street, Louisville, Ky.

Mrs. Fannie Ogden, 618 Main street, Peoria, Ill., Trance, Test and Psychometric reader. Can be engaged for the season of \$8 and \$9.

Mrs. Mott Knight, independent slate writing medium, is at present located at New Commercial Hotel, Room 3, Kansas City, Mo.

Judge Featherstone is ready to answer calls to lecture. Terms moderate; correspondence solicited. Address for the present Henrietta, Tex.

Mrs. Maggie Stewart, 264 E. Main street, Peoria, O., platform, test and business medium. Can be engaged for camp meeting work.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass.

Dr. Delavan De Voe, the renowned automatic slate writer and magnetic healer, is now located at 208 W. Fourteenth street, St. Louis, Mo.

Mr. J. W. Fletcher, lecturer and public test medium. Address No. 6 Beacon street, Boston. Mr. Fletcher accepts engagements in New England only.

Mrs. E. E. Williams, of New York city, will lecture during the summer months. Arrangements made by addressing her at 232 West Forty-sixth street.

Mrs. Mary C. Knight will be pleased to correspond with societies wishing to engage her services as a lecturer and test medium. Address 61 Chesnut street, Bradford, Pa.

Mr. John Wm. Fletcher lectures in Saratoga, N. Y., September, October and November. Philadelphia during December. Address 6 Beacon street, Boston, Mass.

Miss Emerson will accept engagements for New England for the coming season; one month's engagements preferred. Address 123 W. Concord street, Boston.

Bishop A. Beals is engaged at Bangor, Me., and vicinity until the middle of June. Can be engaged for last of the first and 4th Sundays of May, June and July. Present address, care of C. Clapp, East Claridon, O.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thomas McAbey, 727 Twelfth st., Louisville, Ky.

Henry H. Warner, inspirational-trance lecturer and test medium may be engaged by societies wishing early reach of Cincinnati. Address care BREWER WAY.

Mrs. Sophronia E. Warner-Bishop may be engaged for the season of 1899 and 1900 by addressing her at 105 East Fourth st., North, Minneapolis, Minn., or in care of H. H. Warner, care of THE BETTER WAY.

Dr. D. M. King will respond to call for lectures on clairvoyant readings, attend funerals and form new societies in Ohio, and also give dates for camp meeting engagements. Address box 45, Mantua Station, O.

Mrs. Myra F. Paine, Painesville, O., would like engagements to speak for societies in Western part of the State the first and 4th Sundays of May, June and July. Present address, care of C. Clapp, East Claridon, O.

Frank T. Ripley, the platform lecturer and test medium, can be engaged for grove and camp meetings for June, July and August, anywhere by addressing him at Alliance, O., until April 29th; thereafter care of Banner of Light.

Mr. Harrison D. Barrett of Meadville, Pa., is specially recommended to us as an inspirational speaker of unusual promise. He is ready to fill engagements upon the Spiritualist platform, and would be pleased to correspond with societies with a view to engagements.

Dr. James A. Bliss, the developing medium, on and after May 7th, by special engagement, will give private sittings in Detroit, Mich. Engagement book now ready for names, and can be found at 18 Park place, Detroit, Mich.

Mr. J. J. Morse will speak during June in Conservatory Hall corner Bedford avenue and Fulton street, Brooklyn, N. Y., every Sunday morning and evening. During July he will visit Norfolk, Va., and in August the leading camps. All dates are filed prior to his leaving for England on August 29th.

Mrs. Edith E. R. Nickless will lecture and give public tests in San Francisco, Cal., during April, May, and June. Address during that time No. 108 McAllister St., San Francisco. Can be engaged for Tuesday and Wednesday evenings of each week, in a radius of 100 miles of her residence during those months.

Mrs. H. S. Phillips is doing a good missionary work as a platform test medium at Trenton, N. J., Philadelphia, Pa., and surrounding towns and cities, and will occupy her cottage at Parkland during camp meetings at that beautiful summer resort. Address 563 Spruce street, Camden, N. J.

Dr. J. R. Nickless, Spiritual Healer, is meeting with wonderful success in San Francisco, California. Every Sunday evening, after lecture and tests, by Mrs. Edith E. R. Nickless, the Dr. calls all to the platform who are suffering and gives them treatment. He has performed some wonderful cures.

G. W. Kates and wife are located at 123 W. Second street, Boston, Mass., during May. They speak at Lowell, May 12th, and for the Phenomenal Association, 19th. Will serve the Spiritualists of Montreal, Canada, during June. Their route to California is rapidly being made. Address them at Wheat Sheaf Lane, station E, Philadelphia, Pa.

Dr. A. W. S. ROTHERMEL, of Brooklyn, New York, the noted medium, will give a medical examination and one lot of medicine free to all new subscribers for THE BETTER WAY for one year. Subscription price \$2. Send a lock of hair or some article of clothing worn by the person, enclosing price of subscription and five two-cent stamps and address him in care of the Way Publishing Co., Cincinnati, and receive a diagnosis and medicine FREE.

Annual Meeting.

The Annual Meeting of the Stockholders of THE WAY PUBLISHING COMPANY, for the purpose of electing officers and for other purposes will be held at the office of the said company, Room No. 1, Boone Block, Scott street, Covington, Ky., on Friday, June 21, 1899, at 2 o'clock p. m.

M. G. YOUNG, Pres.

C. C. STOWELL, Sec'y.

There was once a brave of the Sioux Who into a Gun muzzle blazed,

To see if 'twas loaded—

The rifle exploded,

As he ought to have known it would blouz.

—Boston Courier.

B. F. POOLE, Clinton, Iowa.

Dear Sir:—Enclosed find \$1.00 for another pair of your Melted Pebble spectacles. They are splendid and have helped my eyes wonderfully, besides making my eyes strong.

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S. Z. BARNEY,

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PEORIA, ILLS.

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STORE KEEPER.—My son, be careful.



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